





A SPECIMEN OF THE CONFORMITY OF THE *EUROPEAN LANGUAGES*, PARTICULARLY THE ENGLISH, WITH *THE ORIENTAL LANGUAGES*, ESPECIALLY THE PERSIAN; IN THE ORDER OF THE ALPHABET: WITH NOTES AND AUTHORITIES.

Nonnulla ſunt vocabula quæ Græci à Perſis, aut aliis barbaris, Latini à Græcis, nos à Latinis accepimus. Hen. Stephanus, de Latinitate falſo ſuſpecta.

Geram tibi morem, et ea quæ vis, ut potero explicabo: nec tamen quaſi Pythius Apollo; certa ut ſint et fixa quæ dixero; ſed ut homunculus unus è multis, probabilia conjectura ſequens. Cic. Tuſc. Diſputat. lib. i. c. 19.

کما سُهی بطلمس

— — velut inter atras
Stellula nubes.

BY STEPHEN WESTON, B. D. F. R. S. S. A.

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THE Additions to this Second Edition, afford further Proofs of the Conformity of the Arabic and Perſian with the European Languages. Conformity and Etymology are not ſtrictly the ſame Things; and, therefore, Objections made to the one do not apply to the other. Etymology is the Deſcent or Derivation of a Word from its Original;

or,

or, as it is called by Quintilian, originatio ejus. Conformity is the reſemblance of one Word to another, having the ſame radical Letters in the ſame Form. In Etymology you trace a Word to its Source, in Conformity you ſee the Likeneſs, but cannot always ſhow its Deſcent. The Perſian Words, however, in the Engliſh Language may be accounted for by the Intercourſe between the Goths and the Perſians, and the Arabic terms have come to us through the Saxons, of which wittina gemot is one among many notable inſtances. This cannot be denied; and, therefore, muſt reſt on a ſolid foundation. But whether there be any ingenuity in diſcovering Englrſh Words in Oriental Languages

guages is not for an Author to ſay when the Queſtion is about his own Work; but ſo much he may ſay, that the Reſearch, no doubt, will contribute ſomething to ſhow the Exiſtence of an Original Language.

PREFACE.

WE have long been in poffeffion of a number of words in the Englifh language, domefticated among us, without knowing whence we had them, or fufpecting that they were not our own; and if, at any time, we fuppofed, from an ignorance of their origin, that they did not belong to us, we were completely unable to fay how we came by them; and, although Perfia and Arabia

have greatly contributed to enrich our Vocabulary, we have remained utter ſtrangers to what people, or country, our acknowledgements have been due for ſuch an acceſſion of wealth.

The appearance of Teutonic words in the Perſian language was long ago noticed by Marcus Zuerius Boxhornius, in a letter to Nicholaus Blancardus, in which he is of opinion that the Perſians and Germans are derived from the Scythians, as from a common anceſtor, and that of courſe their language is one and the ſame thing *. Many learned men, ſuch

* This idea, however, is very different from the opinion of Sir William Jones, who apprehended, that Iraun, or Perſia, was

ſuch as Morhoff, Muhl, Saumaiſe, Oleari-us, and Braunius, have thought that the German and Perſian languages were much alike. Leibnitz alſo in his Miſ-cellanies, p. 152, ſays the ſame thing.

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was the country from which all the nations of the earth derived their origin, it being, according to him, the place whence people firſt migrated in all directions; and in which migrations they of neceſſity carried their language. He ſuppoſes "that the language of the firſt Perſian empire was the mother of the Sanſcrit, and conſequently of the Zend and Parſi, as well as of Greek, Latin, and Gothic."—"The Saxon chronicle, I preſume, (ſays Sir W. Jones), from good authority, brings the firſt inhabitants of Britain from Armenia; while a late very learned writer concludes, after all his laborious reſearches, that the Goths or Scythians came from Perſia," &c. Vid. Aſiatic Reſearches, vol. II. pp. 64, 65; and Flowers of Perſian Literature, pp. 46, 47.

Lipſius, in his epiſtle to Henry Schott, in Cent. iii. ad Belgas Num. 44, has a liſt of thirty-five words which are the ſame in Perſian and German. See Burton's Remains of the Perſian Tongue, publiſhed by Von Seelen, Lubecæ, 1720, p. 117.

Andrew Muller has written on the ſame ſubject. Scaliger ſays, in his Epiſtle to Pontanus, " One thing cannot be more unlike another, than Teutoniſmus linguæ Perſicæ, in which language, nevertheleſs, I find fader, moder, broder, tochter, but it is by no means neceſſary that the Perſian ſhould be the ſame as the Teutonic, becauſe certain words in both are written and pronounced alike;

alike; you may as well ſay the Arabic and the Spaniſh are the ſame, in which latter tongue there are Arabic words enough to make a complete dictionary. See Reineſius, tom. III. Var. Lect. c. 17, but particularly Hiller on the origin of the Celtic nations, in his compariſon of Perſian, Teutonic, Greek, and Latin, in twenty-one inſtances, in which he endeavours to overturn the opinion of Boxhornius, and his followers, that the Germans are derived from the Scythians. Tacitus ſays, Ipſos Germanos indigenas crediderim, minimeque aliarum gentium, adventibus, hoſpitiisque mixtos; where Leibnitz remarks, that they are indigenæ; vel aborigines in no other ſenſe than that in which ignotum pro nullo habetur, becauſe

adventus eorum migrationeſque omnem memoriæ hiſtoriam tranſcendunt. To this may be added the teſtimony of Herodotus, in his firſt book, that there were among the Perſians Germans, who, with the Panthelæi and the Deruſiæi, were all ploughers of the ground, and not of the tribe of the Pagaſardæ, or Achæmenides, from whom the Perſian monarchs were deſcended, but Germans, (foreigners, who came poſſibly to teach the Perſians the arts of agriculture). I thought it neceſſary to ſay thus much by way of Preface to a ſmall tract on the Conformity of the Perſian with the Engliſh, and other European Languages, in which certain words are not only alike, but exactly ſimilar, without pre-

tending

tending in all cafes to determine the queftion of priority:

> For which he firft, and which from t'other fpring,
> (We cite them both) that's quite another thing.

The prefence of the old rough Teutonic in the foft modern Perfian, wears at beft but an incongruous appearance, like a ruftic fpeaking the language of the court, or the barbarous names of Ceolwolf and Tatwallin in the harmonious images of Ælla. The prefence alfo of oriental words in our language has its inconvenience, and is fometimes the occafion of one thing being miftaken for another,

another, owing to the pronunciation given to the foreign term agreeing ſo exactly with that of the native, as to the ear to make them but one, and the ſame word.

I do not think myſelf under any obligation to ſhow, how, or when any Oriental word came into our language, more than buzzard in Arabic, or kooſa in Shanſcrit *,

* Kooſa-graſs held ſacred by the Bramins. See Mr. Wilkins's Heetopades, p. 14. note 27. In Engliſh couch-graſs, triticum repens. Cuſha, pronounced more correctly cuſá with a palatial *s'*: a graſs held ſacred by the Brahmens from time immemorial. It is the poa cynoſuroides of Dr. Kœnig. See Aſiatic Reſearches, vol. III. p. 255.

or

or nag, or rava*, or any other of foreign extraction, now ſettled and domeſticated among us. Conqueſt and commerce were the great channels through which the language of the Goths paſſed into Perſia, and by which the terms of the Engliſh are current all over the world †.

It has been the fate of the Eaſtern languages to be miſunderſtood in Europe. We have more than one inſtance of this in Ariſtophanes. In the Achar-

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* Nag is a horſe in Shanſcrit, rava a cry. Nag banee is the ſnake's tongue.

† Mr. Swinburn in his Travels, in 1783, in Sicily, has given a liſt of thirty-eight Engliſh words in uſe at Bova and Reggio in Magna Græcia.

nenſes,

nenſes, the name of the Perſian ambaſſa-dor is ſadly mangled and wretchedly in-terpreted, as if Pſeudartabas was ſo called, becauſe derived from Ἀρτάϐην, a Per-ſian, and Egyptian meaſure: this is the more extraordinary, as the right word is given in the Aldus edition, and the Ve-netian of 1542, and wants only to be written with an omicron, inſtead of an omega. The Invernizi manuſcript gives Pſeudartaba---ban, v. 91. and 99. and at v. 99. the editio Princeps, and 1542, ψευδαίρσώϐα, which laſt is nearer the truth than ψευδαρτάϐα, but they are nei-ther of them correct. The ambaſſador is called the king's eye*, which his name expreſſes;

* אמה in Hebrew is brachium, et ancilla, becauſe ancilla, or hand-maid, is the arm of her

expreſſes; شاه دارا زاب Shah Dara Zab, or as the Greeks pronounced it, ψευδαρζάβα, corrupted into Pſeudartaba. The word means, the eye of the lord, the king, ὁ βασιλέως ὀφθαλμός.

Zab is a fountain and an eye; ſo عين is an eye in its firſt ſenſe, and a fountain in its ſecond, becauſe the eye is fons lacrymarum, et rivus; thus چشم cheſhm is an eye, and a cup, becauſe it holds the tears.

I wiſh I could make out the ambaſſador's words in anſwer, v. 100, to the

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her miſtreſs. See Exodus, cap. ii. v. 5. The diſtinction between the meanings is by the diacritical point dageſh in mem, for when it is raphated, that is aſpirated, it ſignifies handmaid.

order

order given by the herald to explain to the citizens, for what purpoſe the king of Perſia ſent him, as ſatisfactorily, as I have reſtored his name.

In the third ſcene of the firſt act ψευδαρζάβας having been introduced to the council by the herald opens his commiſſion in the following words:

Ιαρταμὰν ἐξαρξὰν ἀπισσονασάτρα.

Upon which the herald aſks Dicæopolis, if he underſtands what the ambaſſador ſays. "Not I, faith," replies Dicæopolis. He ſays, "that the king will ſend us money," adds the herald, and turning to Pſeudarzab, bids him lay more ſtreſs on the word gold. The ambaſſador ſpeaks again, and Dicæopolis aſks, what

what he ſays now. The herald explains, and Dicæopolis rejoins, "I do not think ſo, get you gone, I will aſk him myſelf;" upon which he addreſſes the ambaſſador: "Will the great king ſend us money?" The ambaſſador makes a ſign, which Dicæopolis interprets "No;" and adds, "then we have been deceived by our legates?" The ambaſſador nods aſſent, after the manner of the Greeks.

Dr. Wahl and Monſieur Anquetil, ſeem to explain the words of Pſeudarzab, as if the true meaning of them were given in the herald's tranſlation:

Πεμψειν βασιλέα φησὶν ἡμῖν χρυσίον.

"He

" He ſays the king will ſend us money." Whereas the ambaſſador declares he ſaid no ſuch thing.

Dr. Wahl, however, goes on to tranſcribe in Perſian what Pſeudarzab has ſaid with his own interpretation, " Afferent nobis ex arce regia opes;" and this remark, " Wir werden deutlich gewahr, daſs die Worte Artebans ſich noch immer im neuperſichen finden n'amlich."

یارد مان ازارک شاهانه فرونترا (فراندرا)

This is a tranſlation into modern Perſian of the Greek words the herald gave to the ambaſſador, with additions and variations

riations, without which, perhaps, they are not to be interpreted at all; but, be their meaning what it will, it can never be "afferent nobis ex arce regia opes," for the reafon already affigned.

Herr. Anquetil, fays Wahl, lo'ft alfo auf, that is, difengages it, or as the painters fay, brings it out thus, Iarad man atchfchetran afzunatra (chfchetran a rege w'are zendifch),

Thefe learned Orientalifts obferve, that *sa* in the laft word, and *iarta* for *iarat* are miftakes of the tranfcribers, and Mr. Wahl makes the concluding letters to be فرانش دارا opes, pecuniam regiam.

 I fhall

I ſhall now give my own reading, and the interpretation of it.

Iarta man εξαρξα na piſſon as atra.

اورده ام من جذر نا فزون از دارا

Awurdé am men jezer na fizun az dara.

I, the ambaſſador, have brought no money from the king.

Fizun means increaſe, abundance, wealth, money; from فزودن fizuden, to increaſe and multiply, and hence comes, or vice verſa, پیسہ pyſe in the Hinduwee language. Mafiſh, in Arabic, is no money; whence we have our words at

cards

cards of fiſh, and counters *, that is, money and counters.

Aur or awur, is repreſented by Iar; dé am, by tam; d being changed into *t*, and é am coaleſced. Δ complains in Lucian, of having been robbed by the Athenians, of ἐνδελέχειαν, for they ſay ἐντελέχειαν.

To make men we only repeat the *m*.

Eξαρξα is attice for εσαρσα or jezarſa.

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* Warton ſays, vol. II. p. 316, that the Arabians invented cards, which they communicated to the Conſtantinopolitan Greeks, from whom cards came to England, and the Weſtern parts of Europe during the Cruſades.

Az atra for az dara according to the Chaldean mode, which makes dar אתר, and دار خدا, dar choda, Atergatis. See Reland, p. 142. Diſſert. iii.

As to the chronology of this tranſaction, it is eaſily ſettled, as we are in poſſeſſion of two points, the date of the play, when acted, and the death of Artaxerxes Longimanus. The former was in the third year of the 88th Olympiad, and the latter in the 424th year before Chriſt, or in the 4th year of the 88th Olympiad, and the ſeventh of the Peloponneſian war, the year after Ariſtophanes brought out the Acharnenſes. During the life-time of the powerful Ardeſhir Diras Doſt, the length of whoſe hand

the

the Athenians had felt to their coſt in Egypt, the poet was not afraid to raiſe a loud laugh at the expence of the great king's ambaſſador, by bringing him on the ſtage, all eye.

There is a Perſian word in the title of Choſroes the Second, which I have ſeen followed by (Genii) between hooks, as if this was the meaning of it, and it ſignified Demons. Now there are Genii, the Soors, and Aſſoors of India for example, to which, the word in conſideration ἄσωνας has ſome reſemblance; but we want a Perſian term.

The title of Choſroes before his letter to Bahram has all the pomp and prodigality

gality of the Eaſtern ſublime. Choſroes, King of Kings, Lord of Lords, Prince of peace, ſalvation of men; with God immortal, among men a glorious divinity; an illuſtrious conqueror, riſing with the ſun, giving eyes to the night, of noble deſcent, hating war, gracious to all, ὁ τοὺς ἄσωνας μισθούμενος, having the learned in his pay, a preſerver of the kingdom of Perſia. To Bahram, the Perſian general, our friend.

The word ἄσωνας is moſt probably اشنا aſhina, from شناس ſhinas or ſhonas, intelligent, knowing. نكته اشناس nukté aſhonas, underſtanding the moſt minute things, and the moſt myſtical ſignifications. معنى اشنا mana

mana aſhona, ſignifies alſo learned in meanings, for بی معنی is without meaning, or unintelligible*.

It may, perhaps, be more eaſy to account for the Arabic words in our language than the Perſian, if we conſider that when the ſtar of the great monarchies was ſet, the Arabian luminary aroſe, and like Timur, became the lord of the fortunate conjunction at its riſe. The great empires that have been founded on the ruins of the widely extended do-

* See Theophylact, lib. iv. c. 8. Pariſiis, 1647, p. 101. Gibbon, vol. iv. p. 475. And Themiſtius, Orat. xxi. Explorator, p. 255. Notis Edit. Harduin. p. 507, de Oculo Regis. Philoſtrat. Vit. Apollon. lib. i. c. xv.

minions

minions of the Khalifs, in all which Arabic has been, and is ſtill, legally and religiouſly cultivated, muſt, no doubt, have influenced the ſtates of Europe, and mixed their tongues with hers.

Notwithſtanding the Arabic and Perſian are ſo oppoſite in genius, that the one abhors, what delights the other, yet are they ſo interwoven as to be worn like patch work draperies on the ſame ſhoulders; and though the greater part of the motley garment be of Arabian texture, yet to know the compoſition of the one, you muſt be acquainted with the threads of the other. We, whoſe language is made up of French and Saxon, are accuſtomed to this mixture, and when we

ſay,

ſay, beef, veal, or mutton, ſpeak the one, and when ox, calf, or ſheep, the other.

This ſmall Vocabulary has been collected from a variety of authors; many of the words, however, have never been before noticed, with a view to a compariſon with any European language.

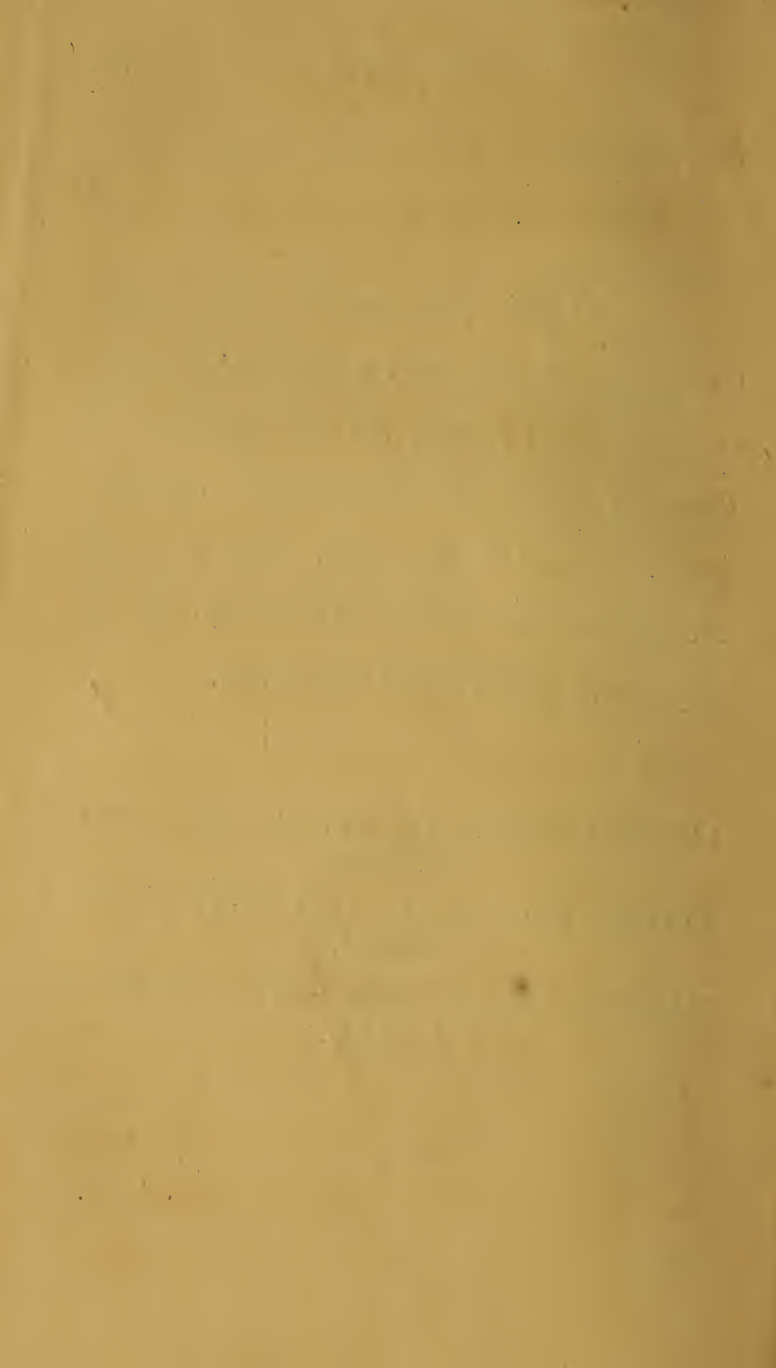
Father Angelo has ſhewn, in his Gazophylacium, the analogy between the modern languages and the Perſian; and Profeſſor Wahl has publiſhed a very learned work with xi plates; the title of which is, Allgemeine Geſchichte der Morgenlandiſchen Sprachen, und Literatur; I have obtained a ſight of this

work, where the author compares the German, with the Oriental tongues, by the favour of Mr. Henley, and if I have differed from the author in my interpretation of the Perſian in Ariſtophanes, I have given my reaſons for ſuch diſſent; and I ſhall be happy, if I ſhould have been miſtaken, to be ſet right.

THE

THE Honourable East India Company has set apart a Suite of Rooms, in Leadenhall Street, for the Reception of Oriental Books and Manuscripts, and appointed CHARLES WILKINS, *Esq. to be the Keeper of them, who is in himself a living Repository of Oriental Learning.*

LINQVE LIBER CAMPOS UBI NASCERIS, ARVA PATERNA
DESERE, NEC TIMEAS; FELICITER IBIS IN VRBEM,
NAMQVE TIBI PLVTEVM CERTVS PROMISIT APOLLO.



THE CONFORMITY OF THE *ARABIC AND PERSIAN* WITH THE ENGLISH AND OTHER EUROPEAN LANGUAGES.

PERSIAN.		ENGLISH.
اباد	*Abad*	Abode.

ABAD means a city, or habitation, or reſidence. Shirauz, which has been called the Perſian Athens, was جمال اباد Jumâl Abâd, or the ſeat of elegance. See Perſian Miſcellanies, p. 26; and Flowers of Perſian Literature, p. 24. Likewiſe دولت اباد Dowlet Abad, or the abode of proſperity, a town in the Eaſt Indies, and many others of a ſimilar nature.

ابنس *Ebnus* Ebenus, Ebony.

An Arabic word.

ابرو *Abru* A brow.

To give a brow is to reſpect. To make a brow, is to honour. And as Swift and Shakſpeare ſay, to make a leg, or to bow; ſo the Perſians, to make a brow, or honour by a look, or regard. To incline the brow, زدن zeden, is to nod, or approve by a motion of the eye-brow. The Macedonians probably brought the words ἀβροὺς, ἀβροῦτες from Perſia; See Heſychius, Α᾽βροῦτες. ὀφρῦς. Μακεδόνες. ἄδισκον, which Heſychius explains by κυκεῶνα, is Macedonic and Arabic, as thus, ادرشق, and with a Greek termination, ἄδισκον, χανέοντα gaping, having a large mouth. Either Heſychius was ignorant of the meaning of the word, or the Macedonians

nians gave their own ſenſe to it, or the tranſcriber of the manuſcript, of which there is but one copy, wrote *κυκεῶνα* for Χανέοντα. Suicer in a letter to Webſter, December 21, 1662, wiſhes ſome one would explain to him the Scythic, Punic, Laconic, and Macedonic words in Heſychius. As I know of no Perſian word like *ἄδισκον* that ſignifies *κυκεῶνα*, or mixture, I muſt conceive that the text has been corrupted, or the Macedonic term miſinterpreted. We are ſometimes told, ſays Foſter, that the nominative in *ἵπποτα*, *ποιητὰ* is Macedonic, they might as well ſay, it was Perſic. P. 78, Accent and Quantity, 1ſt edit. One thing is certain, that the termination is not Greek.

ابليس *Eblis* Devil.

Eblis, the Perſians ſay, was ſent from Hea-

ven to chaſtiſe the genii, whom he routed, and with Gian ben Gian their leader, drove from the face of the earth, and reigned in their ſtead. His name was Hares, the Guardian, or Protector; but, proving refractory, and diſobedient to the commands of Heaven, he was called Iba the Stubborn; Eblis the Deſperate; and Sheitan the Proud. ديو ابليس Div eblis makes Deviliſh, Devil, &c. &c.

آتش *Atish* Fire.

Out of the word atiſh, the French ſeem to have made attiſer, to light, or kindle a fire. Titio, in Latin, is an extinguiſhed fire brand, and τίτανος in Greek calx, or lime, which, with τιτῆνες, Homer's infernal gods, come from טיט cænum, lutum, in Hebrew, and طاط tat in Arabic, æſtuare, which ſhews the nature of the earth meant, to be efferveſcent,

vefcent, though ufed to fignify earth in general. The French fometimes borrow a word from the Arabic through the Italians; for inftance, mefchin المسكين elmefchin, povero, mefchino, and in Hebrew מכסן macfan. اطشي Atfhi in Perfian is a flint-ftone.

The French became acquainted with the Arabians when the conquerors of Spain took Narbonne, and Thouloufe, with great part of Languedoc; and when Le Comte de Eudes, in attempting to recover it, was defeated, and the Saracens advanced a confiderable way into France, till they met with Charles Martel, grandfather of Charlemagne, and were forced to retire to Narbonne.

احراس *Ahras* Eras.

Aera Hifpanica began twenty-eight years before the Chriftian, or the tax-

ing of Auguſtus, on the defeat of the Spaniards by Domitius Calvinus in the ſeventh Julian year, according to Dio Caſſius; therefore it cannot have been ſo called, becauſe all the world brought in its contributions in money, or æra to the republic. Moreover it is always ſpelt according to Scaliger, Emendat. temp. p. 418, Era on the old Spaniſh monuments. Ahras in Arabic means ages, periods, epochs.

اعراص *Aras* Areas.

Aras, in Arabic, courts, ſquares, or open places. Area in Latin is a void ſpace. Area quaſi exaruerit, a place where nothing grows. Feſtus, peſſime.

ارض خنق *Artzchenk* Artichoke.

Artz-chenk in Arabic is earth choke, and compounded of artz, earth, and chenk, which means choking, or ſtrangling.

ſtrangling. See the Gazophylacium ارتيچق Artichek, under Articiocco.

ارّه *Erreh* Serra.

Erreh a ſaw in Perſian, which the Latins have made their own by prefixing the letter *s* as they uſually have done in forming words from the Greek.

ارما *Erma* Ἔρημος.

Ἔρημος, ἐρημίτης, in Greek, from whence comes hermit, as we now ſay, though formerly eremite.

استرلاب *Asterlab* Aſtrolabe.

Johnſon derives this word from the Greek ἄστρον λαβεῖν, but the Arabic I believe is the oldeſt, though our word may have been made up of two Greek ones.

استادن *Astaden* To Stand.
استان *Astan* A Threſhold.

استاندە *Astanda* Stator.

Quafi adftans domino, to execute his orders. The Romans had ftanders and runners, letter-carriers. Cic. Epift. ad Famil. l. II. Ep. xvii. ineunte. We too have ftanders and runners of another fort, pick-pockets.

اسکیم *Askim* A fcheme.

See Ludolphi Commentarium in Hifto-riam Æthiopicam, p. 625, edit. 1691.

اسقرلاطي *Ascarlati* Scarlet, Efcarlate.

اطار *Iter* Iter.

A circle, a line drawn round another, a procefs, or going about, in Arabic.

ارش *Aresh* Wrift.

Arefh or erefh is the wrift, becaufe it joins the hand, and the arm together. ارش in Arabic is to connect, and the prefix of the *w* makes our word. See Caftell, p. 18. v. Arflan.

اثارہ

اعارة *Itaret* Reiterating.

Iterare in Latin is to do a thing a ſecond time, in Engliſh to iterate, or re-peat.

اطعام *Itam* Eating.

To eat in Saxon is eatan; in Gothic itan; in Arabic itam; eating, feeding, giving victuals or refreſhment.

اطعمة *Atimet* Meat.

The French derive their word mets, from meto; miſſus, miniſtratio, and are evidently in want of an etymology. It is not an uncommon thing for words in paſſing from one language to another to looſe their firſt ſyllable, and ſometimes more. Thus latten is tin; umbilicum bellico, cadavered, davered. οἰκογένης cockney; potatoes tatoes; withdrawing-room drawing-room.

الماس

اطلس. *Atlas* Atlas.

Atlas is any thing ſmooth, worn, bare, or bald; and, in commerce, a ſilk-ſattin, manufactured in the Eaſt Indies, of all colours, with gold and ſilk, ſo admirably worked together, that it cannot be imitated in Europe. See Spectator in Johnſon's Dictionary.

افیون *Afiun* Opium.

Efiyun, ofiyun, opiun, is Arabic. The Greeks have ὀπὸς juice of any kind; the Spaniards opio, juice of poppy; from whence the French and the Engliſh get the initial *o*.

افتیمون *Efitimoun* Epithymon.

Efitimoun, a Perſian word, called by Richardſon a kind of weed, is Pliny's Epithymon, and the name of a ſpecies of dodder in Engliſh botany, cuſcuta epithymum, leſs dodder, or little devil's guts.

اقليم

اقليم *Iklim* A clime.

The Bengal rupee has this inſcription: "Struck on the ſeven climates, كشور (Kuſhwar) 1202, A. D. 1788." The ſeven climates are Kaſhmeer, Bengal, Decan, Gudjraat, Lahore, Poorub, and Paiſhoor, which Timur, when he eſtabliſhed his throne in India, united, and called himſelf "the conqueror of the ſeven climates." The title has been retained by his ſucceſſors. See Moor's Appendix, p. 472, 4to, to Little's Narrative, 1794.

النيون *Eleniun* Helenium.

Helenium in Arabic is written elenium after the Greek.

البت *Albet* Albeit.

Albet in Perſian means like our albeit, although, certainly, neceſſarily, notwithſtanding.

امرار *Amrar* Amarus, Amere.

Amrar in Arabic comes from the monoſyllable מר in Hebrew mar, in French amere.

اما *Emma* Ma.

The Italians out of emma, or ama, have made ma, but, however, notwithſtanding, nevertheleſs.

آميختن *Amikhten* To Mix.

Imper. اميز *Amiz* Mix.

اميزيدن *Amiziden* To Mix.

اموز *Amuz* Amuſe.

Amuz, ſkilful, learned, teaching.

انبار *Ambar* A Barn.

آن *An* Annus.

An in Arabic means time, an hour, a day, a year, from whence may have come annus, a year ; or a ring, annulus.

انکر

انكد *Enked* Unked.

Enked is avaricious, wretched, from whence we have perhaps a term in English of unked ; disagreeable, melancholy, tiresome. In Oxfordshire every thing unpleasant is unked.

انث *Anus* Anus.

Anus, women, females, in Arabic. The common derivation of anus is from ἄνες senseless, without understanding, but this does not suit all old women.

انقاص *Inkas* Inks.

Inkas, writing inks in Arabic.

اندود *Endud* Endued.

Endud, plaster, ointment, washing, gilding, incrusting, from enduden in Persian. زر و سيم اندود zer vu sim endud, clad, covered, incrusted with gold and silver.

انكيس

انكليس *Enkelis* ἔγχελις.

Enkelis in Arabic is an eel, as in Greek.

انكر *Ankar* or *Angar* Anchor.

In the Moors language, compoſed of Arabic, Perſian, and Hindoſtanee, lungur is both an anchor and a monkey, becauſe a monkey holds by his fore-paws, as faſt as an anchor.

انكلينه *Engiliné* Angelica.

Engiliné is angelica, a herb, in Perſian.

اوردو *Ordu* Hord.

Ordu is a king's court, palace, or camp. A hord (of Tartars) in Perſian.

ايا *Eia* Εἶα Eja.

ايا is a particle uſed to exhort, and encourage, as in Greek and Latin: Εἶά νυν γ' ὦ συνδικασταὶ σφῆκες ὀξυκάρδιοι. Ariſtoph. Veſp. v. 428.

Eja

Eja age, rumpe moras. Virgil.

Hafez begins an ode thus, Ela, ya, eiyuh الا يا ايها

بابوس *Babus* Babiſh.

Babus in Arabic is baby; we have baby, and in Aſcham, quoted by Johnſon, babiſh; " a babiſh, and ill brought up thing."

باب المندب *Babu'l'mandeb* Babelmandeb.

The gate of tears, or ſtraits leading into the Red Sea, commonly called Babelmandel. The Arabians conſidered it as a paſſage to deſtruction, on account of the frequent ſhipwrecks that happened in going through it; for which reaſon they wept for all that hazarded a paſſage into the ſea of Oman, or the Æthiopic Ocean, at leaſt for all their friends.

باريطون *Baritoun.*

Father Angelo has put this in his liſt

of

of Perſian words that have any relation with European. If it be a Perſian term it is obvious enough, that it is περιϛόναιον expreſſed in Perſian letters.

بالاخانه *Bala-khaneh* Balcon.

In Hindoſtan the upper apartments are called balacony. The Italian words balcone and palco come immediately from palcum (ſuggeſtus) in low Latin, with balke and balk, poſts or beams, or rafters over out-houſes in German and Engliſh.

پا *Pa* Pas.
Foot, a footſtep.

پاي *Pai* Pié, FRENCH.
A foot.

فارس or پارس *Fars or Pars* Pferd GER.
Paart DU.

The word پارس pars, which ſigni-
fies

fies a horſe, is exceedingly ancient, and was uſed for the Perſians, at a very early period. Pharſi, Perſians, (horſemen,) is mentioned Dan. v. 28. The Arabians, who have no *p* in their alphabet, always ſubſtitute *f*: thus they ſay فارستان farſiſtan inſtead of پارستان parſiſtan the country of horſes.

باز *Buz* Buzzard.

A hawk or falcon. The beak of a bird.

The firſt part of the Engliſh word buzzard is found in Perſian, but the whole is made out of the Arabic term for falconarius باز اداري buz adarii by inverting the order of the *r*; and dropping the vowels. This inverſion takes place in pronunciation, and letters are tranſpoſed in words that paſs from one people to another; thus, ſpicata *σπικάτη* by the Jews is called *ϖίστικα.* Sykes by the

Hindoos ſkyes. ὀψώνια, by the Hebrews aſponia. Golgotha by the Syrians Gogoltha, and a variety of others, which every body converſant with various languages muſt have obſerved, and particularly in our own, where the word waſp, that was formerly called wapſe, and had no other pronunciation ; but is now only in uſe in the country. " Atque inficeto eſt inficetius rure."

باد نیمروز *Bad nimruz* Inbatto.

Inbatto is the noon-breeze that blows from the Ægean into Smyrna, regularly at twelve o'clock in the day. Inbatto is made up of *in* and *bad,* wind, in Perſian, with an Italian termination. See Dallaway's Travels, p. 288, 4to, who mentions the term inbatto.

پاپا *Papa* Papa.

رمی پاپا The Pope of Rome.

پریشان

بد *Bad* Bad.

Bad is Perſian, and means wicked, worn out, good for nothing, as جامۀ بد a tattered garment, or a bad coat; jamei bad. بد خوي of a bad temper.

پدر *Pader* Pater, Father.

بر *Ber* Imperat. Bear.

برادر *Burader* Brother,

Brother of faith, brother of poverty, brother of war, brother of ſuſpicion, of ſorrow, of ſoftneſs, and ſubmiſſion. All theſe forms occur in Perſian and Arabic.

برادر *Burader* Broeder, Brother.

This is another word which the Perſians have adopted with the Saxons and Germans from one common ſource of Scythia and Tartary, from whence irruptions were made into the Eaſt and

Weſt, and the inhabitants were taught the language of their invaders.

بربارس *Berbaris* Barberry.

The barberry-tree, like the tamarind, crab, and ſloe, never ripens its fruit to ſweetneſs, the berry is ſpinæ acidæ pomum, or the fruit of a ſharp thorn, the name is of Arabian growth.

بربر *Berber* Barber.

A barber or ſurgeon is the ſame in Perſian as in Engliſh. A barber-ſurgeon joins the practice of ſurgery to the trade of barber, and ſuch were all ſurgeons formerly.

بربط *Barbut* *βάρβιτος*.

The Greek word *βάρβιτος* is derived from *βαρύμιτον*, ſo called on account of the deep tone of its ſtrings. The word is of great antiquity, whatſoever

may

may have been its origin; and at least 500 years older than barbut according to Hyde's notion, that barbut came from Barbud, musician to Khosrou, son of Hormuz, surnamed Parviz, or the Victorious. See Hyde's Preface, and extract from Mu'gjizât Phârsi where there are anecdotes of the famous Decemviri Persarum, of which Barbud was the eighth The derivation of βάρβιτον is far from being satisfactory, as is the case with a great many in the book from whence it is taken, the Etymologicon Magnum: neither is the reasoning of Hyde at all conclusive, since the instrument might have been called barbut before the musician or his name existed, and prior even to the Greek.

بربندید *Berbendid* Bind on.

Ber and bendid, the second person plural imperative of bisten to bind; ber

is a prefix, and in verſe it is berbendidi. محملها mehmelha, bind on your burdens. The line is beautiful, and deſerves the tranſlation, or paraphraſe, which Jortin has unintentionally given it:

جرس فریاد میدارد که بربندید محملها

Jeres feryadi midared ke berbendidi mehmelha.

The bell proclaims, on, on your burdens bind. HAFEZ, Ode I.

The alluſion is to the bell of departure for the caravans.

Sarcinas age collige,
Ut vita levis exeas,
Cum ſignum dederit pater.

برتنک *Birtenk* Bittern.

Bittern is derived in general from Butor, quaſi bos et taurus, becauſe when the bittern plunges his bill in the mud, he roars like a bull. Bertenk, in ſome

degree

degree favours this etymology, ſince برطين means in mud, where the bittern or ardea ſtellaris fiſhes for his food: the letters are not indeed exactly the ſame, or in the ſame order; but I have ſeen greater changes without deſtroying the identity of words.

بردن *Berden*, to Bear. Burden.

برك *Bark* Barrack.

Bark or barrack, in Spaniſh barracca, means with us, as in Perſian, proviſion, or lodging for ſoldiers, and travellers. Bark is alſo a leaf, and in Arabic a covering, or cingulum, a cloak, rica, that wraps round the head and face, like bark round a tree, and leaves nothing but the eyes uncovered.

پريشان *Perishan* Periſhed, diſperſed.

پرست *Perest* Prieſt.

خود پرست *Khood Perest,* Prieſt of himſelf, or ſelf-admirer.

پرسترخان *Prester Khan* Preſter John.

Preſter Khan: adoratorum princeps ſummus. Hence called Preſter John in Engliſh.

پري *Peri* Fairy.

بستر *Bister* Bolſter.

The word is, perhaps, پستر piſter ſignifying a bolſter, bed, matraſs, or pillow, in Dutch bolſter, in Saxon bolſtre. See Richardſon, and the Gazophylacium.

بطيل *Betil* Batello.

Betil is a boat, if Father Angelo be correct, from whence batello might have come, or betil from batello, ſince the root is probably a monoſyllable, baot in Flemiſh, boat in Engliſh.

بغا *Bugha* B - - - - -.

Scortum Sodomiticum. Cinædus.

This word may diſpute the precedence with the excellent etymology in the note. The deteſtable crimes of the Bulgarians made their name odious, and bugare came to ſignify a ſodomite. The Bulgarians had adopted the abominations of the Manichæans, and other monſtrous errors. See Moſheim and Dict. de Trevoux.

بغل *Beghel* Beagle.

Beghel is ſlow, moving in a particular manner, between the rate of the anka (long necked dog) and the hemlaj or the animal that paces quietly on the road. See Golius, in بغل عنق and هملاج.

بلسان *Belesan* Balſam.

Balſam is Arabic; native balſam is an

an oily reſinous liquid flowing ſpontaneouſly, or by inciſion from certain plants.

پنیرک	*Penirek*	Pennyroyal, Pennywort.

Penirek is the name of a ſweet ſmelling herb in Perſian, to which our word penny may have probably ſome relationſhip.

بنده *Bandé,* A Slave. One that is bound.

بو	*Bu*	Fie, ENG.
بوي	*Buy*	φευ, φῦ, GR.
		Fi, ITAL.
		Fai, ESPAGN.
		Fey, ALLEM.
		Foeci, FLEM.
		Vah, LATIN.

Hughues de Berry, Moine de Saint Germain des Prés dans ſa ſatire qu'il appelle la Bible de Guyot, où parlant des médécins,

médécins, qu'on appelloit alors Phyſiciens; il dit,

> Fiſiciens ſont appellés,
> Sans fi ne ſont ils point nommés?
> De fi doit toute ordure naitre,
> Et de fi Phiſique doit être.

See Paſquier Recherches, l. viii. c. 28.

Bu in Perſian is a ſmell, either good or bad, like رفر in Arabic, either as ſweet ſmelling odour فيا انق الزمان in the noſe of time, or a ſtink. رفرا لہ defran lehu Phy illum. Vide Lette, p. 123, in Carmen Panegyricum Muhammedis, 4to. Ludg. Bat. 1748. Vide Fabricium, edit. ult. Biblioth. Græc. 1790, p. 88.

Nequam, an Engliſh poet in the reign of king John, of St. Albans in Hertfordſhire, and canon of Exeter, made the following epigram on Philip Repington, who

who had punn'd on his name of Nequam:

Phi nota fætoris, Lippus malus omnibus horis,
Phi malus et lippus, totus malus ergo Philippus.

See Bifhop Godwin, de Præf. Ang.

The Greeks changed the Perfian ba into their own φι, and of ابرو abru made ὀφρῦς, and of بو made φῦ, buya بويا or بويان is odoriferous, and fragrant in its firft fenfe, and ftinking and fetid in its fecond.

بوبو *Bubu* Βυβα.

Bubu in Arabic is the pupil of the eye, and means any thing great or glorious. They fay, he is in the eye ball, or pinnacle of his glory; he is the glory of his age. Thus βοῦ in Greek is faid of any thing great, and βύβα of any thing full and large. Etymologicum Magnum, voce Βύκτης.

بوس.

بوس *Bus* Buſs, a Kiſs.

Bus ſignifies alſo an evil, as the kiſs of Judas did, and is thus expreſſed in a monkiſh verſe:

Nam mihi quæ tu das, Chriſto dedit oſcula
Judas.

As we ſay kiſs hands, ſo the Perſians kiſs eyes, چشم بوس after the manner of the Greek expreſſion in the Odyſſey,

Κύσσε τέ μιν κεφαλήν τε καὶ ἄμφω φάεα
καλά. π. v. 15.

And twice, and twice could ſcarce ſuffice,
He kiſſed his rolling drunken eyes.

Cowley.

Jucundum os oculosque ſuaviabor.

Catul. 9. 9.

There is often a conformity between the Greek and Roman, and Oriental writers.

The

The two luminaries of war which I had kindled were ſoon extinguiſhed; meaning the two ſons whom I had nurtured were killed.

------- duo fulmina belli
Scipiadas.

Æn. vi. v. 843. Aſſembly IId. p. 39, Chappelow.

برج. *Burge* Burg.

Burge in Arabic is caſtle, fortreſs, rampart, wall, bulwark. All places that in former days were called boroughs were ſuch as were fenced, or fortified. Burg is Saxon for the ſame thing, and ϖύργος Greek.

بوسگاه. *Busgah* Place of kiſſing.

Buſgah is called the place of kiſſing, becauſe every one that goes in to the royal palace kiſſes the gate. What the Trojan

Trojan mothers did in taking their laſt farewell of Priam's palace, the Perſians do on entering the court of their ſovereign.

Amplexæque tenent poſtes, atque oſcula
    figunt.

Virg. Æn. 11. 490.

پشک *Pushek* Puſs.

Puſs, ſays Johnſon, is a cat; I know not whence derived. It is clear that it is half a Perſian word, as cat is half of the Italian gatto.

بوق *Buket* Bucket.

Buket in Arabic is a violent thunder ſhower, which comes down, as it were in pipes. بوقات Bukat is a muſical inſtrument, a flute, pipe, trumpet, or leaky veſſel; a name of reproach in Perſian and Engliſh given to thoſe who cannot keep

keep a ſecret. The original monoſyllable is بوق a Perſian word. The Portugueſe ſay, that it rains buckets, and the Spaniards payles, y herradas, pailfuls.

Yond' ſame cloud cannot but chuſe to
fall by pailfuls.

SHAKSPEARE.

The Latins have the ſame expreſſion, "Urceatim pluebat." Petron. Fragm. Tragur. p. 16. (c. 44.)

بول *Bul* Bill.

Bul is the beak of a bird, and very like our word which is in Saxon bill.

بوتة *Buté* Butt.

Buté is a butt for ſhooting at in Perſian. The French dictionaries do not ſay whence their word "but" comes.

پلیته *Pelité* Pellet.

Pellet, the wick of a candle in Perſian, any thing rolled up, the match of a lamp.

بہ	*Bé*	Ba
	Buh	Βύας.
		Bubo.

Buh is an owl in Perſian, and Greek, and Latin.

بهتر *Bihter* Better.

The Perſians have the Engliſh comparative better, but their own ſuperlative bihterin; juſt ſo the Engliſh have the Perſian comparative bihter, but their own ſuperlative beſt, which makes it difficult to decide which is the original, poſſibly neither one nor the other are imitators. In Perſian, however, there is a poſitive bih, good; bihter, better; bihterin, beſt.

پهن *Pehné* φέννις.

Pehné is a racket with which you play at tennis, and comes from پهنيدن to extend or ſtretch. Rackets are ſtrung with cat-gut, and the ball is ſtruck with an extended arm; if the arm be contracted the ball cannot be ſo well cut, or twiſted; young players who do this, are called ſpoons. The Greeks, as we have already ſeen in this letter, changed the ba and the pa alſo of the Perſians into φι, and made φέννις with their own termination of pehné, and we tennis.

بيب *Bib* Bib.

Bib is a canal in Arabic. The child's bib carries off, or abſorbs, what falls upon it. From this word comes bibo in Latin without paſſing through the Greek ϖίνω. A great drinker is ſaid to make a conduit-pipe, or common ſewer of his throat.

بیغه *Bughé* Buche.

Bughé in French is buche, fire-wood, which has preciſely the ſame meaning as the Perſián word.

بیل *Bil* Bill.

A pick-axe in Perſian, a kind of hatchet with a hooked point.

پیاله *Pialé* Phiala, L.
Phial, E.
φιάλη, GR.

چو آفتاب می از مشرق پیاله برآید حافظ

Chu auftaube my uz mushruke pialé beraueed. HAFEZ.

--- the eaſt of the cup.

پیلور *Pilwer* Pedlar.

A hawker of ſmall wares, a petty dealer; contracted into pedlar, or from the Perſian, which means the ſame thing.

پيه *Pih* ϖίος.

Pih is the origin of ϖίος, ϖίων, in Greek, or at leaſt the ſame word for fat and greaſe.

پيكار *Peikar* Bicker.

Peikar in Perſian is a fight, a ſkirmiſh. Our word comes through the Welſh bicre, a fight or conteſt.

پير *Peer* Peer.

Peer in Perſian is a title of honour like ſenior, ſeigneur, ſenor; and it properly means an ancient, or old man.

The twelve great lords of France who are called *peers* were probably ſo named, not ſo much from their equality, as from being paſt the middle age, and eligible on account of their experience, ſenators in wiſdom, and ancients in knowledge.

The

The celebrated Timour, before any confiderable undertaking, always confulted his پیر peer, looking upon him (Koottub ul Aktaub Sheikh Zine u'deen Aboo Bukkur) in the light of a ghoftly father. From the word پیر peer, we may, perhaps, derive the appellation père, (French,) a father. Vid. Inftitutes of Timour, p. 5.

بلارج *Belarij* Πελαργὸς.

Belarij is a ftork in Greek, and Arabic. *ἀντιπελαργίζειν* in Greek means to return a kindnefs, as the ftorks do in carrying their aged parents on their backs, according to Ariftotle, when they can no longer fupport themfelves. Pularghu پلارغو in Perfian fignifies, thofe who fhelter others that fly to them for refuge.

تار *Tar* Tiara.

Tar in Perfian is the top or fummit,

 the

the head or upper and higher part of any thing, which will ſuit the word tiara, or crown well enough. The right word for creſt or crown in Perſian and Arabic is تاج taj, but you cannot ſuppoſe this to be the tiara without commuting letters that are not commutable. See Reland, Diſſertat. viii. p. 252. edit. 1706.

تاج خوروس Taji Khurus is a cock's comb.

تافته *Tafaté* Taffata.

Taffata phraſes; ſilken terms preciſe,
Three piled hyperboles.

Love's Labour Loſt.

Tafaté in Perſian is ſpun, or twiſted, teft and tefaté means ſpinning a web, and a ſpider's web. Menage derives taffetas from the ruſtling noiſe the ſilk makes, and Du Cange from the low Latin taffata tafetanum, which is from the Perſian.

تباه *Tabeh* Tabes, L.

From تب teb, a fever. Putrefaction, Corruption.

تراک *Tarak* Ταραχὴ.

Tarak ſignifies, as the Perſians uſe it, the craſh made by ſplitting or dividing of wood. Ταραχὴ in Greek is the noiſe occaſioned by the mixing, ſtirring up, or ſplaſhing of water. تراکیدن to ſplit, to cleave.

ترب *Turb* Turf.

Turb is earth, duſt, ground, a clod, in Arabic, Saxon, and Dutch.

تربد *Turbed* Turbitum.

Turbed is in Arabic an Indian purgative root; and turbitum, a root much uſed in phyſic to purge phlegm. Ainſworth's 4th Alphabet.

ترتور *Turtur* Turtle dove.

Turtur in Arabic; in Greek τρυγὼν. Turtur has no derivation in the Latin language, and is evidently of foreign extraction. Turtures, ſays Cicero, et curſu et peregrinatione lætantur. V. de Fin.

ترسم *Tersem* Τέρσω.

Terſem I fear, or apprehend, is like the future of τρέω τρέσω per metatheſin τερσω. Thus we have from τείρω τέρσει Theocr. Idyl. 22. v. 63. And from κείρω κέρσοι Moſchus. Id. 2. v. 32. Terſem is the firſt perſon preſent of terſiden, to fear.

ترسم این قوم که بر دُرد کشان میخندند

Tersem een koumi ke ber durdi keshan mikhandend.

I fear that thoſe who mock us as wine-drinkers, &c. &c.

Hafez, Ode ii.

تطاس

طلس *Tetellus* Titulus, Title.

Tetellus in Arabic is writing, title, defcription.

تعريز *Tariz* Tarrying.

Tariz is alighting, and tarrying on a journey. We have this word in the New Teftament and in Shakfpeare, but its origin was not known, "I will go drink with you, but cannot tarry dinner;" and in Troilus and Creffida, "Tarry'd."

طاس *Tas* Taffe.

Tas in Arabic and Perfian is, as in French, a cup, a plate, alfo a vault, طاس افلاك tas eflak the dome of heaven, or a depreffed arch.

تعريس *Tarys* Tarir.

Tarys is drying (meat) &c. from whence the French have *tarir la* ſource, &c. and the Greeks expreſs dried meat by the ſame word nearly (τάριχος Salſamentum) as the Arabic.

تعريف *Tarif* Tarif.

An explanation or declaration of duties of export and import.

تفو *Tefu* Pho! Fy!

Tefu, fy! for ſhame! Perſian.

تن *Tan* Τὰν.

A companion, this, that. ὦ τᾶν in Greek means o amice, for ὦ ἐτὰν from ἔτος; hence comes ὁμοέτης an equal, and our word coetaneous. See Ariſtophanes Nubes, verſe 1270, μὴ σκῶπτέ μ' τᾶν'; and Lucian, p. 727. v. 11. 4to. This, that. In Greek, ἢ τὰν, ἢ ἐπὶ τὰν, either,

ther, ſays the Spartan mother to her ſon, bring back this ſhield, or fall upon it.

تنبوره *Tamboureh* Tambour.

Tamboureh is Arabic; tambor in Spaniſh has its origin in altambor, according to the Dictionaire de Trevoux.

تندر *Tundur* Thunder.

تو *Tu* Thou, E.
Tu, L.

توتيا *Tutya* Tutty.

Tutya is a collyrium for the eyes, توتياي دولت tutiyai dowlet ſtate-tutty, or a waſh for a national eye-ſore.

توز *Tuz* Tuz.

Tuz means the bark of a tree with which the Perſian bows are ornamented, as it were, with a fringe. Tuz in Engliſh ſignifies a lock of hair or tuft.

With

With odorous oil the head and hair are ſleek ;
And then thou kemp'ſt the Tuzzes on thy cheek ;
Of theſe thy barbers take a coſtly care.

DRYDEN.

تون *Tun* Tun.

Tun is the ſtove of a bath, the furnace of a glaſs houſe.

توما *Tuma* Twin, Thoma.

Tuma in Perſian means Thoma in its ſecond ſenſe, and Twin, in its firſt, for Thomas was called Didymus. διδυμοι qui uno partu editi ſunt.

تير *Tir* Tigris.

Tir is an arrow, and the river Tigris from its rapidity.

تيرگر Tirger is an arrow maker, but the Tigris is not the only river named

named from an arrow; we have Acis in Sicily, that riſes in Mount Ætna and falls into the Mare Siculum, ſo called becauſe it runs into the ſea like a dart, teli inſtar. See Euſtathius on Dionyſius, and Probus in Catholicis, who aſſerts that Acis does not increaſe in the genitive caſe, perhaps not, if you except the proper name in Ovid's Metam. lib. xiii.

--- --- latitans ego rupe, meique
Acidis in gremio reſidens --- --- ---.

Aciſculus, it is worth remarking, found on a denarius in the Valeria family with a Siren, on the reverſe, ſhows that the Sirens and the Aciſculi came from the ſame country. See Strabo, lib. i. p. 22. fol. Lutet. 1620. and Reland, p. 253, on the word Tiere. τιήϱη τὸ οξὺ ϖέϱσαι. Heſychius. De vetere lingua Perſica.

تير

جابر *Jabir* Algebra.

Jabir or geber is a ſetter of broken bones, or reducer of fractions to whole numbers, which may be ſaid to be the buſineſs of an Algebraiſt. This definition may be illuſtrated by an expreſſion in Arabic of drawing from a poet his rhyming joints, that is, ſome of his rhyming verſes, which are compared to the frame and contexture of the human body fitted ad unguem. See Hariri. Aſſembly, iii.

جابلوس *Jabilus* Jabble.

Jabilus is flattery, impertinent diſcourſe in Perſian. Jabble in the Scottiſh dialect is to ſoil, or beſpatter in travelling.

جادس *Jadis* Jadis.

Jadis formerly, of ancient times, in French, is derived from *jam diu* by the

French

French etymologists; but is really the Arabic word جارس worn out, obliterated, no trace, or vestige of it being left.

جامه *Jama* A Jam, a Garment, a robe.

A jam means in English a child's frock, and is borrowed from the Persian, since our frequent intercourse with India.

جان *Jan* Giant.

Jan is the name of a demon, supposed to have been king of a race of creatures which the Arabians called Jinn, the Persians Jinnian, and of the fairies, who lived before Adam. Jan ben Jan was an hero celebrated in the East for his buckler composed by Talismanic art, so as to render the bearer proof against enchantment. See Wilmet's Dictionary of the Koran, article جان. The Jins or Genii, and the Peris, two species of ideal

beings.

beings, the one malignant, the other lovely and amiable, are the hinges of Eaſtern machinery. The Greeks made the name of Pariſatis out of پري زاده Perizadé (born of the Peris,) the ſecond daughter of Darius. See more in letter *ra* and *sin*.

جبل الطارق *Gebelu'l'tarek* Gibraltar.

The mountain of Tarek was the ſpot where the General Tarek firſt landed in his deſcent upon Spain from the oppoſite ſhore in 710.

جد *Jad* Jad, Dad,

The infantine way of ſaying father is in moſt parts of the world very much alike, whether ἄττα in Greek, tata in Gothic and Latin, or tad in Welſh, or dad in Engliſh, or jad in Perſian, a grand-father, جد بجد jed bejed, from father to ſon.

جرار *Jerrar* Guerrier.

Jerrar, a brave ſoldier, in Arabic.

جرب *Jerb* Zerbus.

Fat, thick, groſs, in Perſian. The word is in Apicius, and means omentum, the cawl in which the inteſtines are wrapped.

جفا *Jefa* Chafe,
Trouble, injury. Fretting.

Chafe means a heat, a fume, a fret. "Wolſey ſent for Sir Thomas More in a chafe, for having croſſed his purpoſe in parliament." See Camden's Remains. The etymologiſts get no higher than the French in their derivations of this word, chafe, echauffer, but the original exiſts in Arabic.

جگر *Jiger* Jecur, Gesier,
Heart or Liver. Gizzard.

The Persians use jecur just as the Greeks did Ἧπαρ, and the Latins jecur for either heart or liver.

Fervens difficili bile tumet jecur.
Hor. Od. xiii. v. 4. and Theocritus,
Idyl. xi. 15.

——— εχων ὑποκάρδιον ἕλκος
Κύπριδος ἐκ μεγάλης τό οἱ·
ΗΠΑΤΙ πᾶξε βέλεμνον.

جمل *Jemal* Camel.

Camel in Hebrew is גמל and written with a jîm in Arabic; our word comes from the Hebrew, and the Latin word from the Arabic with the signification of the Hebrew. Camel in Hebrew means a beast of burden, as a substantive, and as a verb, to make a return of any thing

of

of the ſame ſort and kind, exactly equal; a gemel, or twin, as in Shakſpeare, a gemel or jimmel ring, that is a ring of the ſame ſort. There is an Arabic proverb, which, becauſe it anſwers to one of our own, I will add to this note.

جمل بموضع جمل بر كب

Jemal bemawza jemal bara kab.

Camelus in loco cameli genu flectit. Canes meiunt, ubi canes minxerunt.

And camels kneel, where camels
knelt before.

جملة *Jumlet.* Jumble.

جملةً Jumletan. Jumlet the whole together; jumletan univerſally. Jumble in Engliſh is a mixture of the whole together. "What a jumble is here made of Eccleſiaſtical revenues, as if they

were all alienated with equal juſtice." Swift.

جملهٔ كاينان بالكشتي نوح

Jumlet kainat bi'l kashti Noah.

The univerſe jumbled together in Noah's ark.

جن *Gian, Dæmones* Giant.

جن in Arabic means to cover all over, in the paſſive, to be poſſeſſed with a demon. Genius is Perſian, in the ſenſe of the word in Latin, Scit genius natale, comes, qui temperat aſtrum.

جنطيان *Jentian* Gentiana.

جوان *Juvan* Juvenis.

Juven, a boy, or young man.

جنرال

جنرال *General* General.

General is from the Portugueſe, but the root is in Arabic.

جنس *Jins* Genus.

Jins, genus, kind, ſort, mode, generation. Nations adopt from one another the improvements of their own ſtock. Pamphlet in Engliſh is made up of three French words, *par un filet,* by one thread, or a ſtitched book, *une brochure,* inſtead of this the French now uſe *pamphlet,* and take back their own three made into one.

جوا *Jua* γύα

In this word we trace an Engliſh term up to the Arabic through the Greek, and ſhow that in the progreſs from Arabia to Greece the ſoft jîm is changed into the hard gamma, unleſs the Greeks pro-

pronounced *ju, je, ji,* inſtead of *gu, ge, gi,* which is by no means improbable. The Perſians ſpell Galilee, Gabriel, and Galen with a jîm, and pronounce Jalilee, or Jaleil, Jabriel, and Jaleinus. From γύα comes γύαλα plural of γύαλον, and gulley with us. Gulley in Engliſh is much in uſe for a deep valley, though not in the dictionaries. Vallis in Latin is of the ſame family.

جور *Jawr* Jar.

Violence, a ſhock.

The French have this word in the following ſenſes: Jurer ſe dit, au figuré, des voix et des inſtruments de muſique, qui ſont de faux tons; mais ſur tout quand les ſons ſont rudes et aigres.

--- --- ſon aigre fauſſet
Semble un violon faux qui jure ſous l'archet. BOILEAU.

Les

Les couleurs jurent enſemble qui ne ſont pas bien aſſorties. On le dit de même des autres choſes, dont l'union eſt choquante. Des airs evaporés, et des-cheveux gris jurent enſemble.

جوجو *Juju* Joujou.

Juju in Perſian is a ſparrow, in French a bird of paſteboard for children to play with.

جهد *Jehd* Jade.

Jehd is fatigue, wearineſs from over-labouring, and ſtraining every nerve, applied by us chiefly to horſes. The etymologiſts prefix a great *D* for doubtful to this word, which, is to be ſought for in Arabic only.

چارطار *Chartar* Κίθάρα, GR.
Cithara, L.
Chitarra, ITAL.
Guitar, ENG.

A word undoubtedly of Perſian origin, ſignifying four ſtrings, *ciar* four, and *tar* ſtrings, thus, چارطاق chartak is four columns, that is, a principal room on the top of eaſtern houſes, open to the front, and ſupported by four pillars.

چاره *Charé* Chary.

Charé in Perſian is a ſubſtantive, and ſignifies mode, manner, means, care, caution, remedy, cure. چاره دادن To apply a remedy, to ſave, to repair. چه چاره What mode, by what means. Chary in Engliſh is an adjective with the ſenſe of wary, careful, cautious, ſparing, ſaving, repairing. "Over his kindred he held

a wary

a wary and chary care," which was bountifully expreſſed when occaſion ſo required. Carew's Survey of Cornwall.

چرا *Chera* Quare.

Why, for what reaſon, in Perſian.

چرخ *Cherkh* Circus.

Cherkh is a globe, a circle, or wheel, in Perſian.

چرغد *Chirghed* Cricket.

Chirghed pronounced hard is eaſily made cricket. The word is Perſian.

چغ *Chiugh* Jugum.

Chiugh is Perſian for a yoke. See alſo in its right place یوغ a yoke for oxen from یوغیدن yughiden.

چمن *Chemen* Chemin.

Chemen a flowery path, a parterre, a way in a garden, a meadow, &c. &c. چوانان چمن A green path way. چمن صفه Chemen ſofa, a ſeat in a garden path.

چواچه *Chuaché* Chuck.

Chuaché or chuwaché is a chick in Perſian, as if formed from chuck, the noiſe a hen makes in calling her chickens. From chuck comes chick, as Johnſon has well obſerved.

چوپ *Chop* Chip.

Chip and chop, ſays Johnſon, are the ſame. The Perſians call a rod, or ſtick, چوپ دستی chop deſti, a ſtick for the hand, and expreſs our, "to kiſs the rod," by چوپ خوردن chop khurden, to devour the rod; چوپ پره chop paré, is a

chip

chip lathe, or ſhaving of a tree, the poplar tree for inſtance.

چوپین *Chopin* Chopine.

Chopin in Perſian is wooden, and is uſed by the French for a meaſure. Chopinette de pompe is a wooden cylinder with holes in it, uſed in pumps. The French dictionaries derive chopin from cupa.

چیز *Chiz* Choſe.

Chiz a thing, ناچیز nothing, ناچیز شدن nachiz ſhuden to be nothing. The etymologiſts bring this word from cauſa, and look no farther.

چهره *Cheré* Ciera, ITALIAN.
Face, air. Cheer.

The word cheer for countenance has long been domeſticated among us in Spen-

cer,

cer, Milton, and Daniel, and derived, like moſt other words of uncertain origin, from the Greek; but ſuppoſing cheer to come ultimately from χαίρειν to rejoice, or κέαρ the heart, you have in the Perſian and Italian, the immediate ſteps by which it deſcended to us from ſo great a height, though moſt probably the Perſian is the true prototype.

چیره دست *Chiré-dest* Dextrous.

In this compound we have both Greek and Latin, χεὶρ et dextera to ſignify right handed, or dextrous. Chiré deſt bold, conqueror, ready handed,

حابول *Habul* Cable.

Habul is rope for climbing a palm-tree. In Welſh cabl, in Dutch cabel. ح or hh of the Arabians is ſounded like the

the heth ח of the Hebrews with a ſtrong aſpirate.

حابوقه کردن *Habuka kerden* To make havock.

Vide Gazophylacium, p. 149. To make havock is to plunder, and live by rapine. "Do not cry, havock, where you ſhould hunt with modeſt warrant." Coriolanus, 3. 1.

--- --- ſemperque recentes
Convectare juvat prædas, et vivere rapto.
Virg. Æn. 7.

حاصل *Hasil* Hazel.

Haſil in Arabic is produce, fruits of any kind, ſuch as corn, nuts, &c. &c. حاصل کردن haſil kurden, to acquire or collect fruits, profit, advantage, &c. hence comes our word hazel-nut.

حاصل bi hasyl, fruitless, hazelless, without hazel, in Persian.

هزر *Huzar* Huzar.

Huzar in Arabic is strenuous, warlike; Houssard is a Polish and Hungarian horseman, a great pillager, very daring and more useful in prompt expeditions, and detached parties, than pitched battles. This sort of trooper was perhaps carried into Persia at the invasion of that country by the Goths.

حوريا *Houri* Hure, GERMAN.
W - - - -, ENG.

The virgins of Paradise are wretchedly degraded out of their own country, and from that distinguished and immaculate state, which they are supposed to preserve for the faithful believer, are become in name at least common, and impure. All pretensions to chastity in title are lost in two

places

places on earth, and in the language of Paris,

> Nomine Virginitas ſaltem eſt libata, vel illud
> Quod ſalva potuit virginitate rapi.

خاص *Khass* Caſa.

سراي خاص Serai khaſs, the inner apartments. حجرهٔ خاص Hejreti khaſs, a ſecret retreat. In the inner apartments the women in the Eaſt are kept out of ſight. The Hebrews called their young unmarried women העלמות becauſe they were concealed from public view. The Greeks had an upper room θάλαμον ὑπερῷον, where the women dwelt by themſelves. Amralkeis compares virgins ſitting at home to eggs in a neſt. See Reiſke, quoted in the notes of Lette, p. 188. A maid in Arabic is called

called alſo بيضة الحزر beyzetu'l'hezer, the egg of timidity.

خورمند *Khormend* Gourmand.

Father Angelo aſks, whether Gourmand does not come from this Perſian word. Un homme d'eſprit qui avoit voyagé dans l'orient envoya cette derivation aux jeſuites pour être inſereé dans leur dictionaire de Trevoux.

خرج *Kherge* Charge.

Carge is a bag or wallet made with two pockets to lye acroſs the horſe, in Latin hippopera, Anglicè ſaddle-bags, from whence the Engliſh word charger may have been derived.

خطوة *Khetwet* Gait.

Our word comes from the Arabic plural خطي khety, through the Portugueſe

geyto,

geyto, which they pronounce ſoft like a jîm.

خدا   *Khoda*   God.

Goda is God, and good, in Saxon, and paſſes through all the Teutonick dialects in both ſenſes with certain variations.

خمار   *Khymer*   Chimere.

Chimere, now ſimar, from the French ſimarre, was a veil, or covering. At the bottom of the title page of the ſecond edition of Richard Jugge's 4to Bible, is repreſented a miniſter bare-headed and habited in a ſort of chimere, preaching to a ſmall audience of men and women.

خملت   *Khamlet*   Camlet.

Camlet is ſilk and camel's hair, or all

ſilk or velvet. It is now made of wool and ſilk.

خنجر *Khenjer* Hanger.

Khenjer in Perſian is a dagger or a poignard.

خوب *Khub* Chubby.

Chub is fair, beautiful, applied by us to a fat-faced child, or infant. Kha is ſoftened in our pronunciation, of which we have an inſtance in خرج *kherge*, charge.

خوابخانه *Khabkhané*, *Khabgah* Cabin.

Khabkhaneh I take to be the origin of our word *cabin*, or *cabane* in French, meaning a bed-chamber, or place to ſleep in. Hafez, as publiſhed by Revizky, and Richardſon, p. 41, 1774, employs this

this word in two beautiful lines.

هرکرا خوابگاه آخر بدو مشتي خاکست
گو چه حاجت که بر افلاک کشي ايوانرا

Herkera khabgahi akher bedou meshti
khakest,
Gou che hajet ke ber efflaki keshi
eivanra.

Every one's laſt cabin is two handfuls
of earth :
Say, what occaſion is there, to extend
their palace to the heavens.

Horace ſays the ſame thing.

" Molem propinquam nubibus arduis."
Ode iii. 29. 10.

Tu ſecanda marmora
Locas ſubipſum funus, et ſepulchri
Immemor, ſtruis domos.
Ode ii. 17, 18.

خور *Khur* Cur.
Korre, DUTCH.

Cur is abject, contemptible. Cur in English is a name of reproach for a man, and a worthless degenerate dog of small value.

خورد *Khurd* Curd.

Curd in Persian means meat or victuals. Coagulated milk was the first subsistence of men in a state of nature. خرد khurd in Arabic is to fix, or concrete. خردل Khurdel to divide into small parts, just as milk is when coagulated.

خوشا خوشا *Khosha Khosha* Così Così.

Khosha khosha in Persian is well, very well, just so; which, the Italians have caught by the ear, and made così così. در خوشي der khoshi in pleasantry. خوشي goodness.

خوي *Khui* Cue.

Khui, manner, cuſtom, mode, humour. Cue in Engliſh is humour, temper of mind. We ſay, "he is not in a good cue." The Perſians, "that he is in a bad one," بد خوي bad khui. Here are two Engliſh words together.

خلاه *Khelah* Clay.

Clai is Welſh, and kley Dutch, and khelah Perſian. The ſame word goes all through the four languages.

داغ *Dagh* Dagger.

داغ شدن Dagh ſhuden, I am wounded. The original word is דקר dakar to ſtab, and transfix; dagh in Perſian is a wound, or ſcar made with a dague, or poniard; daga, daggerius, dagardum, in the Latin of the middle ages.

داىخ *Dayikh* Dark.

Dayikh in Arabic is dark (night); in Saxon *deorc*, not light.

دحل *Dehl* Dell.

Dehl is a cavity or hole in the ground dug for collecting water. The English dell or dale is alſo a pit or hole, " dingle or buſhy dell;"

" In dells and dales concealed from human ſight."

TICKELL.

Dehl is Arabic.

دختر *Dokhter* Daughter.

This word دخت dokht or دختر dokhter is very ancient, but by what channel the Perſians got it may be difficult to determine. Its perfect agreement with the German dochter deſerves attention. We

find

find it frequently uſed by Furdooſee, the father of Perſian Poetry, who ſays,

منیژه کجا دخت افراسیاب
درخشان کند باغ چون آفتاب
ستاره دوم دختر کی نشین
همه با کنزان و با آفرین
بیاراید آن دشت دخت کزین
ستاره زند بر کل و یاسمین

Which Sir W. Jones thus elegantly and literally tranſlates:

"There Manizha, daughter of Afraſiab,
Makes the whole garden blaze like the ſun.
Sitara, his ſecond daughter, ſits exalted like a queen,
Encircled by her damſels, radiant in glory.

The

The lovely maid is an ornament to
the plains :
Her beauty ſullies the roſe and the
jaſmine."

See Flowers of Perſian Literature,
p. 140.

در *Der* Door.

Der is a gate, or a door; در
بسته کردن der biſté kurden, to ſhut the
door, or literally, to make the door
faſt; در زدن der zeden, to knock at
the gate; قسلي keſeli of comfort; برو
بدر berou beder, go to the door, depart.
Berou is the imperative of ruftun, and
beder, as we ſay, to doors, out of doors;
صددر ſudder, is the name of a Perſian
book; the word ſignifies, a hundred
doors or gates, to knowledge.

درد *Durd, Dred* Dreg.

Dred or dreg, from whence came alſo τρὺξ, which is in Greek *lees.*

— — καὶ ἐς τρύγα χεῖλος ἐρείδων.

Theocr. Id. 7. 70.

Drinking to the dregs.

Thus from the Chaldee תרגם we have meturgeman, interpreter, turgeman, Arabic; droguemán, Turkiſh; trucheman, French; and truckſter, Engliſh. *Dr* in *dree,* and by the inſertion of the vowel, *derry,* comes from tree; in Greek it is δρῦς.

درم *Derem* Dram.

Dram is immediately from the Arabic *direm,* without paſſing through the Greek δραχμὴ or the Latin *drachma.*

دستکار *Dastkar* Dexter.

دع الدنيا

ودع الدنيا *Da ed dunya* Da.

Da is give up, throw away the world; و اهملها, *we ehmilha* and abandon it. Hafez, Ode I.

The word *eddunia* is ufed on the Cufic coins perpetually; Soliman the firft, anno 467, Chr. 1074, is called the fhadow of God in the world. غياث الدنيا والدين Ghiyat eddunia weddin, the fuccour of the world and religion. See Adler's Tychfen, p. 8718, Introd. in Rem Nummariam, 1794.

دفتر *Difter* Διφθέρα.

Difter a book, or roll, a journal fo named from the fkin on which it was written. The Ionians, Herodotus tells us in his Terpfichore, or 6th book, according to ancient cuftom, called books,

fkins,

ſkins, becauſe, for want of papyrus, they were obliged to uſe ſheep and goats ſkins, and within my memory (adds the hiſtorian) many barbarous people continue the practice, *i. e.* many foreign nations. The Greeks and Romans gave the name of *barbarous* to all who were not Greeks and Romans, and the Arabians call all not born Arabians by the name of عجم that is, Perſian, *barbarian*; the word *barbara* in Sanſcreet means *barbarian.* Wilkins.

دلفين *Delfin* Dolphin.

The Perſian authors of high antiquity ſay, that the delfin will take on his back perſons in danger of being drowned, from whence comes the fable of Arion. The word is derived from דלף ſtillare fluere, delf; becauſe the dolphin was conſidered as the king of the ſea, and Neptune

tune a monarch reprefented under the image of this fifh. Dolphins were the fymbols of maritime towns and cities. See Spanheim, 4to. p. 141. ed. 1671.

دماس *Demas* δέμας.

Demas in Greek is a living body, in Arabic, the clothing of a living body, or man's clothing.

Tebrizi explains clothes to mean that which they cover.

خلصني قلبي من قلبك
Khalsani colli men colbeka.

"Difengage my veftments from your veftments;" that is, Break the veft of friendfhip, or the heart, which we mutually wear as a garment. Cf. Lette, p. 184, in carmen Amralkeis.

دنب *Deneb* Deneb.

Deneb or dunub is a tail in Perſian. We are acquainted with this word from the ſtar in the tail of the lion, and it is mentioned here to ſhow that the tail of the wolf, دنب السرحان dhanbo' ſerháni in Arabic is the *ἀμφιλύκη νύξ* and *λυκόφως* of the Greeks ob coloris ſimilitudinem, and alſo the French proverb, entre chien et loup, that is, infra horam veſpertinam. See Jeremiah, cap. v. 6. For the wolf of the evening.

دندان *Dendan* Dens.

Dendan, a tooth in Perſian. The laughing tooth is the tooth ſhown in laughing, and the ſaw made of ſerpents' teeth is a very ſharp ſaw. اره مار دندان errei mar dendan.

“ Sharper

" Sharper than a ſerpent's tooth."

SHAKSPEARE.

دو *Du* Duo.

دول *Dul* Deuil.

Dul is a widow. Meninſki. The French may have borrowed their expreſſion of *deuil* from the Arabic one for widowhood, a ſtate of mourning. Widows in France are allowed money for their dole or widowhood. See Trevoux.

دولاب *Dulab* Dole.

Dulab is a water bucket, and a turnabout in the walls of monaſteries, hoſpitals, and lazarettos, into which people put, on the outſide, victuals and neceſſaries, and then, turning it on its axis, leave them be carried off by thoſe within. Whence we may have had our phraſe of to

dole

dole, and livery-dole at Heavitree, near Exeter.

ده *Dá* Da.

Dâ is the imperative of دادن daden, to give.

دیک *Dik* Dyke.

Dik in the Perſian language is a pot, or kettle, a veſſel of content. In Saxon *dic,* and Erſe *diik* ; in Engliſh a receptacle for water, a ſort of earth pot, *dik sifalin,* or ditch.

دمیات *Dimjat* Damietta.

Dimjat is the ταμίαθις of Stephanus Byzantinus, called by the ſeventy τάφνας from tahpanhes in Jeremiah, cap. II. v. 16. Tahpanhes תחפנחס was a principal city in Egypt, Daphnæ Jeluſiacæ, where Jeremiah was ſtoned by the Jews, according

to

to an ancient tradition mentioned by St. Jerom. Here we ſee how Tahpanhes was pronounced by the Seventy, the origin of its preſent form in Latin. Dimjat got the name of Peluſium from the mud of its ſoil, which is ſtill of the ſame nature.

زرا *Dzera* Zera.

Zera a thing of nothing, a thing ſcattered by the wind; in Italian *zero* from the Arabic.

ربا *Ruba* Robbing.

Ruba is the participle of ربيدن rubiden, to rob, or carry off by force; دل ربا dil ruba, robbing the heart: سامان ربا ſaman ruba, robbing the head, or intellect, taking away the wit, or underſtanding in Perſian.

The

The word *ruba* is the third ſingular of the verb *rubar* in Italian.

Chi ruba un corno, un anello,
Un cavallo, e ſimil coſe, a qualche diſcrezione,
Et può chiamarſi un ladroncello;
Ma chi ruba la riputazione,
Et dell' altrui fatiche ſi fa bello,
Si può chiamarſi un aſſaſſino e ladrone.

I quote this paſſage from Berni's Orlando Inamorato Rifatto, to point out Shakſpeare's imitation, or plagiariſm, without being able to ſhow that Berni exiſted in Engliſh in our poet's time.

"Who ſteals my purſe, ſteals traſh."
Othello, Act iii. Sc. iii. p. 520.
Ed. Stevens.

رابط *Rabyt* Rabbet.

To rabbet is to pare down two pieces of wood ſo as to fit one another. Rab-

 bet,

bet, a joint made by ſo paring two pieces; and is derived from rabot in French, a plane, which is a Perſian word that ſignifies a ligature, any thing binding, connecting, regulating. رابط اشنايت The cement of friendſhip.

رب *Rab* Rob.

Johnſon was right when he ſaid he believed *rob* to be Arabic. راب and رب in its firſt ſenſe means to thicken, ſpiſſavit, inſpiſſavit, and the abſtract in Engliſh inſpiſſated juices; for when the infuſion is evaporated to a thick conſiſtence, it becomes a jelly, rob, or extract.

ربس *Rebs* Ribes.

Rebs is gooſeberries in Arabic.

رُبس *Rubs* Rubs.

Rubs is the plural of rebs, and means calamities, uneaſineſs, in our ſenſe.

"--- --- --- ay, there's the rub."

SHAKSPEARE.

رباه *Raba* Robber.

Caſtellus refers us to the fifteenth verſe of the ſeventh chapter of St. Matthew for the ſenſe of this word where we have λύκοι ἅρπαγες rapacious wolves. The Germans call a conqueror *eroberer,* of which, to their coſt, they know the French to be the greateſt in the world.

رف *Ref* Reef.

Ref in Perſian means a book-preſs, or tablets, ſo in Engliſh; a ledge, or ſhelf of rocks, a ridge riſing higher than the reſt; alſo a ſail reduced by drawing the

 reefs;

reefs; alſo a ruff, or puckered linen. See a Sermon preached at Whitehall, 1607, 4to. 1615, call the Merchant Royal, "With plumes, fans, a ſilken vizard, with a ruffe like a ſail."

رقد *Rekd* Rocked.

Rekd in Perſian is going to bed, ſleeping; rocking is procuring ſleep.

رگو *Regu* Rag.

Regu is clout, patch, or piece of old cloth in Perſian; in Greek ῥάκος, a tattered garment.

رنا *Runa* Runic.

Runa is a ſound, eſpecially a muſical ſound; rana is to make a jingling noiſe; from

from this word comes مرنان mirnan, in Arabic, a bow that twangs.

Δεινὴ δὲ κλαγγὴ γένετ᾽ ἀργυρέοιο βιοῖο.

Il. *α*. v. 49.

The runic poetry was ſo called becauſe it left a vibration on the ear, from its meaſured cadence like a bow.

رندي *Rindi* Brindiſi,

Of the Perſian word rindi, a drink, the Italians have made brindiſi, as if brindi-ſi, drink, yes drink, your health, to you. O Hafez, drink wine, and be drunk, and be cheerful, but make not, as others do, a falſe ſnare of the Koran. The firſt verſe ends with the disjunctive ولي weli.

روب *Rub* Rubbed.

Rub, the contracted participle of ruften, to rub or fweep. خاکروب Khakirub is a broom from khak, earth, and rub.

گر چنن جلوه کند

Guer chenen jelwe kuned.

If fuch delights he would beftow, &c.

خاکروب در میخانه کنم مژگانرا

Khakirub der meikhane kunemi mezsh-ganra.

'I would make a broom of the hair of eye-brows for (his) drinking-room.

روستاي *Rustai* Rufticks.

Inhabitants of villages; روستا rufta is a village in Perfian.

روشنا *Roshana* Roxana.

Rufhana, light, fplendor, marcafite, or fire-ftone, and the name of one of the queens of Alexander the Great, called by the Greeks Roxana.

روم *Rhoom* Room.

Rhoom in the Ava language has the fame meaning as in ours, and fignifies fpace or a hall in which juftice is adminiftered. See Symes's Ava. In the Malay language روم rooma alfo fignifies a houfe, room, or apartment. Vid. Howifon's Malay Dictionary.

زانو *Zonu* γόνυ.

This term for knees has been probably a legacy of the Greeks to the Perfians; I believe the Arabians knew nothing of it in their great ocean of words.

زاني *Zani* Zany.

Zany is, in Arabic, an adulterer and fornicator, and with us a term of reproach, but no contraction of Giovanni with Johnſon, or derived from Sanna with Skinner. See Shakſpeare, p. 30. v. iv. ed. Stevens. See Hudibras, v. II. p. 30. ed. Edinburgh.

زعفران *Zaferan* Saffron.

In low Latin *zafframen*, *zafranum*; *zaferan* in Perſian and Arabic.

زفير *Zefir* Zephir.

Zefir is a current of wind or flame in Arabic.

زق *Zak* Sack.

Zak a ſkin of wine; زقاق zukak a lane, an alley, the ſea, or gate; الزقاق the

the ſtraits of Gibraltar; an impervious alley, or no thoroughfare, the French call *cul de sac.*

زمرد *Zumrud* Smaragd.

Smaragdine made of emerald. The Latins write Smaragdi, but it ſhould be zmaragdi. See Broukhouſium ad Tibull. I. 1. 51.

زنج *Zinge* Chin.

Zenge or zinge is a Perſian word which ſerves for two languages.

زنخ *Zinkh* Chink.

Zenkh is a hole, or chink in the chin. Some men's chins are good to play at cherry-pit in. See Twelfth Night, Act. iii. iv.

سال *Sal* Sol.

Sal is the year in Perſian, from whence comes ſol in Latin, although Martianus Capella derived it from ſolus.

Solem te Latium vocitat quod ſolus honore
Poſt patrem ſis lucis apex.

De Nuptiis, Philol. 11.

The ſucceſſors of Mohammed, particularly Abubeker and Omar, made war againſt Perſia, and having completely conquered the country in the year 536, obliged the vanquiſhed to receive the lunar year inſtead of the ſolar.

سال قمري Sale kemri, for سال شمسي ſale ſhemſi; and then to put the finiſhing ſtroke to the metamorphoſe, overflowed them with a deluge of Arabic.

The Egyptians in their hieroglyphics taught this doctrine, that the ſun was the efficient

efficient caufe of time and the year. Some of the Egyptian hieroglyphics, fays Clemens Alexandrinus, reprefent the fun in a fhip, fome on a crocodile, fignifying that in paffing through air and water, he generates time. Lib. i. p. 566. See alfo Jablonfki, Pantheon Ægyptiacum, p. 153. Part i. 1750.

سجل *Sigil* Sigillum.

A regifter, the record of a court of judicature, the decree of a judge. The firft fenfe is a water-bucket, and not a little remarkable that the words *sceau* which Menage brings from *sigillum*, and *seau* a bucket, are the fame as the Arabic.

سفنج *Sefinj* Sponge.

Sefinge is fponge in Perfian.

سکر *Suker* Sawcer.

Suker in Perſian is a ſawcer. The etymologiſts have nothing to ſay on this word. Johnſon quotes Hudibras under it.

"With ſaucer-eyes and horns."

Where ſaucer means eyes as round and broad as a ſawcer, unleſs it were ſorcer eyes, eyes of a fortune-teller.

- - - - Sorcier
- - - - qui fata hominum (arte)
Sortitur, volvitque vices - - -.
A. iii. 376. Virg.

سلك *Silk* Silk.

Silk is the thread of a worm that turns afterwards to a butterfly. This word comes to us from the Arabic, through the Saxon ſeolk, in which is a letter more than in سلك

سماق *Sumak* Sumak.

A ſpecies of plant of a ſouriſh taſte, which is ſtrewed over meat, like pepper. In Linnean botany ſumak is rhus coriaria, and the one mentioned here is the rhus tyhinum, or vinegar-tree, ſo called, at leaſt, in America. Summakiyet in Arabic is meat dreſſed with ſumak, perhaps all the ſpecies of rhus afford more or leſs acidity.

سول *Sul* Sole.

Sul in Perſian is the ſole of the foot of a camel, ſheep, goat, &c. The timber or ſtone at the foot of the door is this word alſo. Syl in Saxon, ſeuil in French, ſulle in Dutch; which in Tartary and Perſia it is a capital crime to tread on. See Rubruquis Voyage en Tartarie, Tavernier en Perſe. On punit très ſeverement ceux qui marchent ſur le ſeuil des moſquées,

mosquées, ou des palais des roi. A piece of the black stone of the temple of Mecca was mortised into the threshold of the principal gate of the palace of Almansor, second khalif of the house of Abbas, which nobody on entering might touch with their feet. Sul is also one thing laid under another, as leaves under fruits to keep them fresh.

سينه *Siné* Sinus.

Siné the breast in Persian.

شارف *Sharif* Sherif.

Sharif in Arabic is noble, or one that is soon to be ennobled. In Saxon sherif is the shire reeve, or county steward.

شاعر *Shiar* Shirt.

Shiar is an inward vest in opposition to داثر dithar, an outward garment.

Mohammed

Mohammed called the inhabitants of Medina his inward garment, or ſhirt, all other men his outward. Thus Tamerlane addreſſes the ſoldiers of Bajazet, to perſuade them to revolt, you are to me ſhiár. Hiſt. Tamerlane, Arab. p. 242. شاعر is a poet, from ſhaar, to know poeſy intimately, as an inward garment. The French ſay, Je le connois comme ma poche.

شال *Shaul* Shawl.

Shaul in Perſian is a mantle of wool worn by the derviſhes; a cloak made of ſilk and goats-hair.

شاه مات *Shah mat* Check-mate.

The king is dead at cheſs, which is meant by the corruption check-mate, from ſchach in German.

ستاره *Sitareh* Ἀστὴϱ.

Nimrod ſaid he would count the ſtars, سر بسر ſar beſar, tête par tête, one by one. Ferdouſi, in Sir W. Ouſeley's Epitome, p. 18. Of ſitareh the Greeks made ſtatira, and of roſhuna Roxana, from روشنا ſplendour.

شراب *Sherab* Syrup.

شرب *Shurb* Shrub.

Shurb is drinking, any thing drank. Dr. Johnſon calls ſhrub a cant word in Engliſh, but it is as good Arabic as Syrup or Sherbet.

شرابت *Sherabat* Syrups.

شربت *Shurbet* Sherbet.

Sherbet in Arabic ſignifies a draught of water; and a ſyrup of lemon, or orange

orange juice, mixed with water and ſugar.

شكال	*Shekal*	Jackal.
شغال	*Sheghal*	

From this word Menage derives cigala in Italian, on account of the piercing cry, common to both animals, and very applicable to the Italian inſect, which Arioſto and the poets of his country hold in ſuch execration. I have already referred to the Greeks in another article where the eternal chirpings of the cigala are equally deteſted. The jackal, in Hebrew שעל Seol, is a gregarious animal and hunts in troops. It was with three hundred of theſe that Sampſon ſet fire to the corn of the Philiſtines. Ovid mentions an annual cuſtom obſerved at Rome, which is of the ſame ſort, and was founded, as he ſays, upon an accident. This may at

leaſt ſerve to ſhow, that the idea of foxes with fire-brands faſtened to them is not ſo extraordinary as to drive us into a new explanation of ſhocks for foxes, and extremities for tails, which will by no means hold, unleſs the ſheaves could be ſent, as the foxes were among the corn, וישלח and he ſent. See a writer in the works of the learned, 1710, April. Carſeoli, where the jackal ſet the corn on fire was a ſmall town of the Peligni, of which Sulmo, the capital, was Ovid's birth-place; here he learned this ſtory, of which Careſoles in its name perpetuates the memory, קרה שעל Kara ſeol, city of the fox. But I by no means think, ſays Calmet, that a ſingle event of this ſort could have been the original of a great feſtival in the circus, an event which happened in an obſcure town, recorded in the regiſter only of an inconſiderable place.

place. Perhaps, the exhibition of the foxes with lighted fire-brands on their backs on the laſt day of the Cerealia, was in commemoration of the extirpation of the fox, that had done ſo much miſ-chief to Ceres in other places, as well as at Carſeoli.

Be this however as it may; Rome was not the only city in which animals on fire were exhibited at a particular feſtival of the year. See the deſcription of the شب سزه ſhubi ſazà, nox rogorum, in Arabic, ليلة الوقود nox incenſi ignis; when birds and other animals were turned looſe every where with dried herbs and leaves faſtened to their legs, ſet on fire. Hyde, p. 256. ed. primæ. Relig. Perſarum.

Theſe ceremonies moſt probably have had no common origin, but each has been occaſioned by ſome local peculiarity that has given riſe to them all. See

Fasti Ovidii, lib. iv. with Bayeux's notes; and Calmet, on Judges xv. v. 4. Merrick, on Psalms, p. 124. Bochart Hierozoic. Part i. lib. iii. c. xiii. p. 855. ed. 1675.

Calmet, to whom I have referred, thinks Carseoli too insignificant to have given birth to the exhibition mentioned in Ovid.

> Cur igitur missæ vinctis ardentia tædis
> Terga ferant vulpes, causa docenda mihi.

But Carseoli was but 50 miles from Rome, and so great an evil could not be commemorated with too much ostentation.

شكر *Shuger* Sugar.

Shuger is Persian, and shuker is Arabic. Johnson says, somewhere in his works, that sugar is the most insipid of sweets; but the Turks are hardly of this opinion,

opinion, when they call their favourite women by the endearing name of ſukar birpara, that is, a bit of ſugar; bir one, para piece. See Vaughan's Turkiſh Grammar, p. xviii. Preface. The Perſians, like the Turks, are remarkably fond of ſugar, and frequently apply it to their miſtreſſes: thus they often ſpeak of their damſels as being poſſeſſed of شکر لبان ſhuger lebaun ſweet lips, or as having دهن شیرین duhun ſheereen ſweet mouths. Vid. Jones's Grammar, p. 85.

Dorothy, Counteſs of Sunderland, one of the head-pieces in the 4to edition of Waller's Poems was the true Sachariſſa; the one at Windſor is another Counteſs of Sunderland, daughter of George Lord Digby, and daughter-in-law to Dorothy, who gave her own portrait by Vandyck to Waller; Dorothy was daughter of Robert Sidney Earl of Leiceſter, wife of Lord Spencer of Wormleighton, a minor.

شمشیر *Shemshir* Scimitar.

Johnſon ſays ſcimitar is erroneouſly ſpelt, and ought to be cimiter from cimitarra in Spaniſh. Here we have a proof that our word comes ſtrait from Perſia, and not from Spain.

شود *Shud* Should.

Shud is the third ſingular of the preſent tenſe of the potential mood from the verb شدن to be. It is remarkable that in the compound preterperfect, the Perſians expreſs our I have been, by I am been; شده ام ſhudeh am; juſt as the Italians do by their ſono ſtato; in French j'ai eté.

The idioſyncraſies of the Perſian and Arabic, compared with other languages, would make a tract of itſelf: ſuch as توغالت tugalet, your umbrella, or the umbrella

umbrella of you. Thus in the Greek,

Τύραννος ἦν ποτ᾽, ἀλλὰ νῦν δούλη σέθεν.

I was a queen before, but now the
slave of thee; or thy slave.

Hecuba, v. 809. Euripides.

The word galet is Arabic, and the plural of غال a parapluie, or shade from rain. In the Persian translation of St. Matthew, chapter ii. v. 16. instead of Herod sent forth and slew, we have, كشت و فرستاد kashet, vu furistaud, slew and sent forth; the last first, as in Virgil of Rhadamanthus,

Castigatque auditque dolos ---
--- --- moriamur, et in media arma
ruamus.

Here was he bred, and born, brought
up and nurs'd.

In the eighteenth chapter of the Koran we find the ὕστερον πρότερον, or

this

this figure, "عالم الغيب والشهاده" alimm'u'-ghaibi washshahadati, who knows the secret, and the manifest; God who is acquainted with what is open to all, and what is hid from all.

Et torrere parant flammis, et frangere
ferro.

Virgil, Æn. 1. v. 179.

The Persian and Arabic, however, are not the only languages in which this figure occurs in prose, we find it too in modern French, in Batteux's translation of the 251st line of the Art of Poetry, syllaba longa brevi subjecta, vocatur iambus. Une syllabe longue suivie d'une breve, est ce qu'on appelle ïambe; or rather a trochee.

صابون *Sabun* Sapo, Savon.

Sabun is Arabic.

صعر *Sad* Sad.

In Arabic عزاب صعر azaub ſad, is extreme pain.

ضرط *Zart* Crepitus, à poſteriori.

Zart is an Arabic word.

ضرف *Zaraf, Zerif* Carafe.

Zaraf is a ſkin to carry water in. The Arabians have alſo قرف karaf or keref, a bag to carry pickled meats in.

ضرفة *Zurfet* Surfeit.

Surfeit in our language is generally derived from ſur and fait over done, but ſurfait in French is an old word, which means another thing, as crime, forfait, &c. Zurfet in Arabic ſignifies too much of any thing; abundance of wealth, embarras de richeſſes.

صلت *Sult* Subſultus.

The Arabic ſult is preſerved in the compounds ſubſultus and inſult. Sult is the leap of a horſe.

صوفي *Sofi* Sophiſt or Soph.

Sofi has no derivation but from ſof, wool, in Arabic, or ſofa in Perſian. Greek Σοφὸς implies a philoſopher, or wiſe man. In Turkiſh and Perſian, it is a Derviſh, or Fakeer. Several kings of Perſia have aſſumed the name of Sofi from Iſmael in 1500, who belonged to the order of derviſhes, or ſofis, and founded the dynaſty which poſſeſſed the crown till Nader Shah uſurped it in 1736. It is a vulgar error to ſuppoſe, that all Perſian monarchs are neceſſarily called ſofis.

صفر *Syfr* Cypher.

Syfr is Arabic.

سلاطة *Salata* Sallad.

Salata is Arabic. This word is ordinarily brought from ſale, et Salgama in Auſonius's Epigram, herbs and fruit dreſſed with ſalt and vinegar. Epigram, 125.

طاس *Tas* Taſſe.

Tas in Arabic and Perſian is a cup or goblet, to which the Arabians compare the vault of heaven, that reſembles a depreſſed arch.

طبي *Tebé* Tapes.

The word Tebé, uſed by many nations, is aſſigned by Henry Stephens, in his Tract de Latinitate falſo ſuſpecta to the Perſians, "Nonnulla ſunt vocabula." There are ſome words which the Greeks have borrowed from the Perſians, or other foreigners, the Romans from the Greeks, and

and we from the Romans, among which our tapis is allowed to be one. Tebé is a carpet with pile on one ſide only, Amphitaba (not amphitapa, becauſe the Perſians taba per btapete vocant) ex utraque parte villoſa tapeta. We have in Lucilius, lib. i. p. 25. fol.

> Pſilæ atque amphitapæ villis ingentibu' molles.

Pſilæ carpets with pile on one ſide, amphitapæ on both. Vid. Reland de Samaritanis, p. 39.

طراز *Tirad* Tiring.

Tirad is a man who tires the patience of his hearers by a tedious delivery. From the Arabic طر terr, ſecuit, ſc. ſaccumburſam, comes طرار terrar a cut-purſe. طر ſignifies alſo compulit, he compelled, or drove together, he infeſted, he attacked,

tacked, which is the meaning of the Greek word τείρω.

طریاق *Tyriak* Treacle.

In Greek θηριακὰ.

طلسم *Tylsem* Talifman.

Talifman is a magical image, on which are engraved letters, and myftical characters, as charms againft enchantments in Arabic.

طلق *Talc* Talc.

Talc, a fpecies of foffil arranged under the magnefian earths. The Venetian talc is not fo called becaufe it is found in the Venetian territory, as it is rarely met with in that country, and the Mufcovy talc of which the ancients made their windows inftead of glafs, abounds in the ifland of Cyprus. See Seneca, Epift. p. 500.

500. v. 1. 8vo. Var. 1619. with Lipſius's Comment.

طوطي *Tooti* Tooting.

Tooti is a parrot, a bird who ſpeaks by rote.

The coxcomb-bird ſo talkative and grave,
That from his cage calls cuckold, whore, and knave,
Tho' many a paſſenger he rightly call,
You hold him no philoſopher at all.

طوطي وار Tooti-var is parrot like. To toot, verb active, means to make inarticulate ſounds with the mouth like a learner on the flute.

This writer ſhould wear a tooting-horn.
HOWEL.

I caſt

I caſt to go a ſhooting,
Long wand'ring up and down the land,
With bow and bolts in either hand,
For birds and buſhes tooting.

Johnſon explains it by prying and peeping, which can hardly be the meaning; it is true indeed, that a hunter, that is beating the buſhes, pries and peeps, but that does not expreſs the action of tooting.

طول *Tul* Tall.

The Arabic ſenſe of *tul* is the ſame as *tall* in Engliſh, or *tâl* in Welſh.

عنق *Anik* The Neck.

Anik comes to us from the Arabic without paſſing through the Greek, as thus, anik, neck, the ain being dropped.

The

The Greeks not liking αὐνὴχ transposed the last letters and made αὐχὴν. This sort of metathesis is not without example, when foreign words were to be introduced into the languages of Europe. Thus dipuc of the Bramins made cupid of the Latins. It cannot be said here that the mistake is owing to the mode of writing, as in Persian and Arabic, where νὴχ forwards is χὴν backwards; since in Shanscrit they write from left to right like Europeans.

عرهون *Urhun* Mush urhun, fly fungus.

I have little doubt but that our word mushroom has been formed from the Arabic, by prefixing mouche after the French mouscheron, signifying a knat, or small fly, found on funguses, as well as the fungus itself.

عطر *Atar* Ottar, odour.

The moſt expenſive perfume in uſe at this time in the Eaſt, is the pure eſſential oil, or thick ſubſtance called عطر گل ottar gul, or odour of roſes, more precious than gold. See Aſiatic Reſearches, vol. I. p. 332; and there Colonel Polier. Alſo Perſian Miſcellanies, p. 42. This oil, as I have been informed by Sir Hugh Inglis, and to whom I owe the remark, is of a green colour, and has a greeniſh caſt, for which reaſon the epithet רענן virens is given by the Pſalmiſt to the oil with which he ſays, he ſhall be anointed, that is, with the fineſt perfume; and ſo the word is rendered by Arias Montanus in his interlinear verſion, oleo viridi, by the Septuagint oleo pingui, *ἐλέῳ πίονι*. The word green is therefore perfectly correct, and ſhould be underſtood literally, and

not as Harmer propoſes to do, metaphorically. See Harmer, vol. II. p. 204, 5, 6. Pſalm xcii. 10. Bowyer's Conjectures, Appendix, Mark xiv. 3.

عفريت *Afreit* A fright.

Afreit in Arabic is a giant, or demon, or imaginary ſpectre of a horrible appearance.

عمود *Amud* Humid.

Amud is moiſt, wet ground, in Arabic; which, in Engliſh, by aſpirating the guttural ain makes humid.

عموم *Umum* Common.

Umum common, univerſal. ع as guttural â frequently takes the ſound of î, ô, or û, which ſtrongly aſpirated makes umum and common ſound alike. Umum is Arabic, that has borrowed very little from the Latin.

عيق *Aik* ἄκτη.

Aik is the ſea ſhore in Arabic, and the ſame thing in Greek. Virgil and Cicero have Latiniſed it; the former in Æn. v. v. 613.

> At procul in ſola ſecretæ Troades acta
> Amiſſum Anchiſen flebant, ſtantesque profundum
> Pontum adſpectabant flentes.

Here you have flebant and flentes, but the ancients were generally very nice in this particular, as might be eaſily ſhewn. Horace, however, is ſometimes caught in a jingle, which he could hardly have approved. Carmen, Sec. ii. 63.

> Qui ſalutari levat arte feſſos
> Corporis artus.

ايكة *Yket* Thicket.

Yket, a grove, or thicket in Arabic,

 becomes

becomes Engliſh by prefixing the article *the* yket, thicket.

عين *Ain* Eyne.

The original Arabic word is preſerved unchanged in eyne; the obſolete plural of eye.

"تنام عنى وعيت النجم ساهره"

Doſt thou ſleep unmindful of me, (away from me) whilſt the ſtars are awake; whilſt the eye of the ſtar watches.

Nájmon of the ſtars with ال prefixed, denotes the Hyades. نجم najama means to appear, and riſe, like ظهر dhahara, and طلع talaa. The verſe is interrogative, but ا is omitted before the firſt word on account of the metre.

The line quoted above is not unlike a paſſage in Coluthus de Raptu Helenæ, v. 34,

34, who employs the ſame ſort of imagery.

Ἀστέρες ὑπνώουσι καὶ ἐν σκοπέλοισιν ἰάνει·
Ἀστέρες ἀντέλλουσι, καὶ οὐ παλίνορσος
ἱκάνει.

Coluthus lived at the end of the fifth Century and the beginning of the ſixth, under Anaſtaſius, at Lycopolis in Egypt, and Hoſain with the title of طغرائي was vizir or counſellor to Maſud Ebn Mohammed of the Seljucidæ at Mauſil in Meſopotamia, in the year 515 of the Hejira. The ſecond verſe of the Arabic is, "Thou art changed, but the colour of the night is the ſame." See Pococke's note. The Greek is, "The ſtars are ſet, and he ſtill loiters among the rocks; the ſtars are riſen, and he is not yet come back."

The reſemblance of Arabic to Greek and Latin occurs in a variety of inſtances,

of which the following are worthy of remark: " I approached him that I might requeſt of him a torch, or fire to ſupply my focus, or kindle mine from his fire." Aſſembly i. of Ebno'l Hariri, the ſon of a ſilk merchant. See his name at length in Schultens and Chappelow.

Homo qui Erranti comiter monſtrat
viam,
Quaſi de ſuo lumine lumen accendat,
facit.

Ennius, p. 297, 4to. Cicero pro Balbo. lib. de Off. 3.

Al-Baſri Al-Hariri lived from 446 to 516 of the Hejira, of A. D. 1122.

Aſſembly at Sanaa. Irtegalon, orations or verſes delivered extempore from rágala pedibus aſtitit.

--- --- in hora ſæpe ducentos
Ut magnum, verſus dictabat STANS
pede in uno.

See

See Schultens, 4to, Franequer, 1731. Hor. S. 1. 4. v. 10.

The Arabians ſay, penetrating through the Zend, never fails, in alluſion to the practice of rubbing fire out of an inſtrument, called the Zend, viz. one piece of wood put into the hollow of another, which, by chafing is made ſo hot as to emit fire. Zeraduſht wrote a book, to which he gave the name of Zend, on the principles of the Perſian religion, intimating that the Zend or fire kindler was the true divine light, which deſcended to him from heaven. Mohammed did the ſame, and called the Koran, the تنزيل tanzil, or heaven-deſcended Kitab.

غربال *Ghirbal* Cribellum.

Ghirbal a ſieve in Arabic. Cribrum, cribellum. The diminutive firſt appears to have been uſed by Palladius in the 3d

 Century.

Century. The Chaldee for ſieve is ערבלא arbala aſpirated gharbala.

An Arabic poet, Caab Ben Zoheir, p. 9, 4to. Lugd. Batav. 1748. ſays, that his miſtreſs Soad will not keep her word, but as a sieve does water.

كما تمسك آلما الغربال

Kama temsok' l'ma' l'ghirbal.

غزال *Gazaul*

Gazaul is an Arabian deer. See Johnſon and Spanheim, p. 156. 4to. 1671. de Nummis.

غل *Ghell* Gall, guile.

Ghell in Arabic is hatred, envy, malevolence, fraud, and treachery. In Persian we have بي غل without guile.

غلبكن *Ghelebken* Jalousie.

Ghelebken a latticed window; called in French architecture *jalousie,* formed by a vicious pronunciation of the Persian word making that ſoft which ſhould be hard, as *gelebey, jalousie.* Le maitre voit par une jalousie tout ce qui ſe paſſe dans ſon ecole, le grand ſeigneur dans ſon Divan. Dict. de Trevoux.

غوغا *Ghugha* Gewgaw.

A Persian word and equally an Arabic, for noiſe, conteſt, cry, ſquabble, of little import, for trifles.

غولو *Gulu* Gullet, gula.

Ghul in Arabic is an imaginary ſylvan god or demon very ravenous, ſuppoſed to devour men and animals, appearing under the form of a ſerpent, a dragon, or

a wolf,

a wolf, and cheating and deceiving in all; hence, to gull or cheat.

غوير *Ghavier* Cavern.

Ghuweir in Arabic is a little cavern, from whence caverna may have originated.

فات *Fat* Fate.

فارس *Faris, a Horse* Haras.

Haras in French is a receptacle for brood-mares, a breeding-ſtable; and a horſe, or mare; whence we derive our word for that animal. Fars in Arabic means Perſia, becauſe, after the time of Cyrus they became great horſemen, and their names terminated in aſp, which ſignifies horſe, as, for inſtance, Darius, ſon of Hyſtaſpes. See more in a curious note of Sir William Ouſeley's on this ſubject. Hyde, Relig. Vet. Perſ. p. 303.

Ed.

Ed. 1700, de voce Gheſhtaſp ſignificante Factus equo.

فاني *Fani* Vain,

Frail, tranſitory; in Perſian we have اين فاني جهان this vain jihan, or world.

فرتونه *Fortuneh* Fortuna.

Fortuna in Italian means a ſea-ſquall, burraſca di mare, after the Perſian fortuneh. See Angelo's Gazophylacium.

فردوس *Ferdaws* Paradiſus.

Firdaws is a pure Perſian word.

فرح *Ferch* Freuen ſich, ſich freuen.

Ferch or freh in Arabic is gladneſs, cheerfulneſs, &c. and the Perſians have alſo فرح شودن to be glad, from whence comes the reflective verb, freuen ſich, and freude joy; frey free, &c. &c.

فرن *Furn, Furun,* Furnus.

Furn, an oven, is Perſian, and moſt probably the original word.

فزون *Fuzun* Foiſon.

Fuzun comes from فزودن to increaſe, and means abundance, multitude, magnitude. The French etymologiſts knew nothing of their word, and are conſtrained to bring it from fœtus, fuſio, &c. &c.

فستق *Fistek* Piſtachio.

فوانيا *Fuania, Favania* Pæonia.

فوت *Fawt* Fatum.

Fawt is death, paſſing away. The Romans have a good derivation for fatum. Quid aliud eſt fatum, quam quod de unoquoque noſtrûm Deus fatur. Minucius Felix, c. 36. Fatum eſt quod Dii fantur.

فوز *Fuz* Phyz.

Fuz or fuzh with a ژ zha is the original of phyz, a contraction of φύσις. The Perſian word means the contour of the mouth, and is not ſo inſignificant as it has been repreſented. See Johnſon.

قاز *Kazz* Satan.

Kazz is an Arabic word ſignifying Satan, or the Devil, شيطان ſheitan, and an Italian interjection.

قالون *Kalun* καλὸν.

Kalun means in Perſian fair, beautiful, as καλὸν in Greek. It is alſo a fabulous iſland, where there is a caſtle of ſeven metals, into which, whoſoever enters, is immortal, and the firſt planted tree in the world, with leaves as large as ſhields, and bright as mirrors.

قباب *Kobab* Alcoba, Alcove.

Kobab in Arabic is a vault, or cupola, alcoba in Spaniſh, in Engliſh alcove. It is alſo a tent, or receſs, as in Numbers, c. xxv. v. 8. And he went after the man of Iſrael into the tent, and thruſt both of them through the man of Iſrael, and the woman through her tent. Where קבה and קבתה mean the chamber of the tent, and the chamber of the woman. The oriental languages delight much in this figure of paronomaſia, when words of like endings have oppoſite ſenſes. Himám, death; and hummam, bath. Kalad, Paradiſe; and kalud, eternity. We do not find this play upon words often in Greek and Roman authors, though here and there an example will occur, as in Homer, Od. τ. v. 565.

Τῶν

Τῶν οἵ μὲν κ᾽ἔλθωσι διὰ πριστοῦ
ΕΛΕΦΑΝΤΟΣ.
Οἵδ᾽ ΕΛΕΦΑΙΡΟΝΤΑΙ.

And the x. of the Iliad, v. 501.

Μυελὸν ΟΙΟΝ ἔδεσκε, καὶ ΟΙΩΝ πίονα
δημόν.

More inſtances may be found in Latin writers, ſuch as in Auſonius.

--- --- amentes ubi lucus opacat amantes.
'μηδὲν τὸν Μήδων δειδιότες πόλεμον'.
Theognis, v. 761.

قب *Cabab* Cabob.

Secuit, amputavit; whence came the ſenſe of excavation in قباب an arch, and alcoba in Spaniſh, an alcove; and not from al khab, ſleep, in Stevens's Dictionary. Cabob is an Arabic diſh, introduced from the Eaſt by Pococke, made of a ſection of a line of mutton, half roaſted, then ſtuffed with ſweet herbs, and ſtewed, when well dreſſed.

N. B.

N. B. قاب cab in Perſian is the ankle bone of a ſheep, and كاب in Arabic is an Irak ox.

قد *Kedd* A Kid's ſkin.

Kedd means in the Arabic language, the ſkin of a kid cut into thongs; and hence with us the kid itſelf, قد קדר Per longum ſecuit.

قرن *Kurn* Cornu, Horn.

Korn or kurn is an Arabic word, and one of thoſe which is the ſame in a variety of languages, like ſack, wine, earth, eye, &c.

قرص *Krus, Kurs* Cruſt.

A cruſt of bread, a round ball of paſte, in Arabic.

قال *Kal* Call.

Hence called, in Englifh, from the Arabic.

يقال لا عنيزة

And fhe was called Uneize.

See a pleafant ftory of Amralkeis, the lover of Uneize, and his mode of courting her, which he could only do. يوم الغدير alghedir, and that was the day Daret Zulzul. From Tebrizi, apud Lette, p. 175.

قدح *Kedeh* Cadus.

Kedeh, a large cup or goblet, in Latin a cafk.

در بزم يكدو قدح كش و برو

Der bezm ikdu kedeh kesh ve beru.

In the banquet of life draw a cup or two, and depart.

Keſh is from Keſiden to draw, the vintner's term.

Parce cadis tibi deſtinatis.

HOR.

قرطس *Kartas* Paper.

In Greek χάρτης derived from χαράσσω, becauſe it is written on. This is like Voltaire's accounting for the firſt hiſtories being compoſed in verſe, becauſe they were eaſier to be remembered. See Voltaire's preface to Edipe, and Newton's Milton, v. 1. p. 12, who re-echoes Voltaire, and attributes the uſe of poetry, prior to proſe, to the intention of aiding the memory, in which he ſuppoſes it to have been tried; now the queſtion is, what induced the ancients to make the trial?

Cartas

Cartas is, perhaps, an original Arabic word, of which the Greeks ſought for the origin from the uſe they made of it. See other ſenſes in the Lexicons. قرطاس paper, &c. from قرط karat ſecuit.

قرطم *Kurtum* Carthamus.

Wild and baſtard ſaffron.

كروان *Karavan* Caravan.

Caravan in Perſian is a body of travellers.

قرم *Kyrym* Crimea.

The Tauric or Cimmerian Cherſoneſe. قرم خانى The Khan of the Crim. Tartars. بحر القرم. The Euxine ſea in Arabic.

قشيش *Kashish* Caſcus.

Caſcus in Latin is vetus, and the ſame in the Chaldee, קשיש, the Arabic, and Oſ-

 can

can languages. اثنى عشر قشيش Athena aſhara kaſhiſh, Mark appointed twelve Preſbyters with Hanania. See Eutychii Origines Eccleſ. Alexandrinæ, p. 29, 4to, Londini, 1642.

قط *Ket* Cat.

Ket is from the Arabic قتا ſerving well, as a domeſtic, which is the character of a cat.

قطن *Cotton* Cotton.

قفا *Kyfa* Coif.

Coif is the covering of the back part of the head, which in Arabic is kyfa, and in Engliſh cuff through the French coeffe. Caſtell has given cuff (coeffe, Johnſon) with cuff a blow, and in his dictionary writes قفا pars cervicis, a cuffe colaphus.

قفتان *Kaftan* Caftan.

A robe of honour which Eaſtern princes preſent to ambaſſadors.

قلم *Kelem* Calamus.

Kelem a pen, a reed, an Arabic word, the original probably of the Greek and Latin.

قمن *Kumin* Chimney.
Caminum.
Κάμινος.
Cammino.

قناب *Kunab* Cannabis, kennep.

A tent-rope, a cord, a bow-ſtring, a name given to the plant which the Romans twiſted into ropes, borrowed evidently by the termination from a foreign language. Kunab is Arabic.

قندي *Kandi* Candy.

Kandi, made of ſugar. Sugared. Johnſon fancies this word may come from candare, quaſi candidare, to whiten, but the ſweeteſt ſugar is not the whiteſt but the browneſt.

قنديل *Kendil* Candle.

Candil a lamp, lanthern, chandelier, or branched candleſtick ; Arabic.

قوانون *Kuanun,* A Canon,
Kanun A Harp.

Kanun a canon, rule, regulation, ſtatute, or ordinance, in Arabic. Kawanin harps, canons.

قوقنس *Kuknus* Κύκνος.
Cygnus.

Kuknus is the phœnix. In the Eaſt this bird is ſaid to have fifty orifices in his bill,

bill, which are continued to his tail; that after a thoufand years he builds himfelf a funeral pile, fings a melodious air of different harmonies through his fifty organ-pipes, flaps himfelf with his wings till he fets fire to the pile, and confumes, in order to give birth to a young phœnix, which rifes from his afhes. The Greeks applied the mufical virtues of this bird to their favourite fwan, that is feen on a coin of Delos. As to his vocal powers, I fay, with Ælian; Ἐγὼ, δὲ ᾄδοντος κύκνου οὐκ ἤκουσα, ἴσως δὲ οὐδὲ ἄλλος. I never heard a fwan fing, and perhaps nobody elfe. Mr. Jodrell has collected all that has been faid on the fubject of the cygnea cadtio, by Leland, Aldrovandus, Olaus Wormius, and Bartholinus, in a long and learned note to the 149th verfe of the Iön of Euripides. See Jodrell, vol. I. p. 43.

قوقو *Cucu* Cuckow.

Cucu is a name made evidently from the note of the bird, in Engliſh cuckow, juſt as گوگو gugu is from of the wooing of a wood-pigeon, or ring-dove, in the ſame language.

قهوه *Kohweh* Café.

قهوه رنگی Kohweh rungi, of a coffee-colour; the colour of coffee, or a duſky colour.

قلال *Colalon* Collis.

The vertex of the hill, the top or ſummit of a thing in Arabic from قل קלל

کاتف *Katif* Caitiff.

Katif, abhorring in Arabic; abhorred in Engliſh. Vile Caitiff! Spencer.

Wicked'ſt,

Wicked'ſt, Shakſpeare. Wretched, Hudibras.

کار *Kar* Care.

Kar is a buſineſs, trade, art, concern, occupation, employment, in Perſian, and has the ſenſe we give to care in آزاد از کاري شودن azad ez kari ſhuden, to be free from care.

کازه *Kazé* Caſa.

A ſmall gardener's hut covered with a coarſe cloth, to which the world is ſometimes compared. In French we have caſe. Feſtus derives caſa in Latin from cavatione, becauſe excavated rocks were men's firſt habitations; and from cado caſum, which is abſurd : it is much better to ſay it is Arabic, and nearer the truth.

کاک *Cak* Cake, ENGLISH.
Cuch, TEUTONIC.
کعک *Kak* Biſcuit.

In the highlands they call a luncheon; in Spaniſh Lonja, by the name of chak. "At Dalmally we had a chak." Travels in Scotland. The Perſian word means tortella panis, or twiſt. It is worth remarking, that Lonja is one of the few Spaniſh words to be found in our language; much is from mucho, and cargo and embargo are both from Spain, and here we ſtop, if you except mugger the Spaniſh pronunciation of mulier, and well known by the vulgar ſaying of hugger mugger, man and wife, hugga is the hulla of the Perſian, to whom the divorced wife was married. بحلالی دادن. Behelali daden is to give in marriage."

کابوس *Kabus* Incubus.

Kabus the night-mare, or incubus, made from the Arabic by prefixing in, that gives it the appearance of a Latin word, which, perhaps, it may be.

کاو or گاو *Kaw, Gaw,* Cow.

کاو مادہ Kaw madeh, or madeh gaw, is a cow, kaw being the male. Thus the French ſay, un tigre femelle, oftener than tigreſſe, but the Perſians always ſheere madeh for a lioneſs.

گراز *Guraz* Γαῦρος.

Guraz in Perſian means a haughty air in walking, a ſtrut, and what the Italians call pavoneggiarſi. Guraz is alſo a hog, in old French gore.

کرباس *Kirbas* Carbaſus.

Fine linen, or cotton, Carbaſus velum ex carbaſo factum; lini genus miræ tenuitatis. It was firſt found in Spain. See Pliny, lib. xix. The word is Perſian.

گردون *Guerdoun* Guerdon.

Guerdoun, or gerdun, in Perſian is fortune, and its gifts, good or bad.

Depart from the houſe of fortune, and
aſk not for her bread.

HAFEZ.

نان Is bread. The Perſians do not ſay with the Romans, panem et circenſes, but نان و زن nan o zen, panem et fœminam.

کرکم *Kurkum* Crocum.

We have crocum and crocus in Latin, and

and κρόκον and κρόκος in Greek. Homer mentions the crocus, the lotus, and the hyacinth. Il. x. v. 348, of which crocum is Perſian.

گرم *Garm* Warm.

Garm is German, or gram, and ſignifies chagrin, anger, choler, the *g* in Engliſh becomes a *w*, as in war, guerre: ware, gare; waſp, gueſpe; Wales, Galles; wardrobe, garderobe; waites, guet. Walnuts, nuces Galliæ, French nuts.

قرمز *Kermez* Cramoiſi.

Kermez in Arabic is red. In low Latin we have cremeſinus, carmoſinus. Les Bollandiſtes, Act. SS. Mart. T. iii. p. 807. Tranſlate pannus ſericus cremonæ textus, etoffe de ſoie faite a cremone; ſuppoſing that cremoiſi comes from cremona. Kermes is an inſect produced from the

excreſcences

excreſcences of the ſcarlet oak, quercus coccifera.

کاشانه *Kashané* Caſino.

Kaſhan is a winter habitation in Perſia, and kaſhané a hall, or parlour, that is, a ſmaller apartment, juſt like the Venetian caſinos about the piazza, or St. Mark's place.

کافر *Cafer* Caffre.

Cafer is incredulous, an unbeliever, ſuch as inhabit the lower parts of Æthiopia, and the Eaſt and Weſt coaſt of the Southern point of Africa.

کک *Kek,* Cack,
Qui ventrem exonerat. Cacare.

" -------- ſome cack againſt the wall,
And as they crouchen low for bread
and butter call."

Pope.

This

This is a Perſian word expreſſed in Greek with a Σ, as in Arabic قزا keza.

'Ελέυθερ' ἔις κόρκυρα, χεζέ πȣ θέλης.

كل *Kal* Calvus.

Kal, bald, baldneſs, in Perſian, owing to ſcurf and ſcales on the hands and the head.

كواب *Kub* Cup.

Kub in Perſian is a cup.

كوت *Kout* or *Gout* Gout.

Kout is gouty, infirm in the feet, unable to riſe.

كوپه *Kupé* Cupping-glaſs.

A ſurgeon's cupping-glaſs in Perſian.

گيتي *Giti* Γῆ.

Giti the earth, the univerſe, is perhaps a word borrowed from the Greek,

with

with a Perſian termination given to it. Giti ſitan is the conqueror of the earth. Giti nama is ſhowing the world, implying a mirror ſuppoſed to belong to Alexander the Great, which reflected from its ſurface every thing that was doing on the face of the earth.

كير *Kir* Κύριος.

Kir is a lord in Arabic and means baal-peor in one word.

كيراس *Kiras* Ceraſus

Kiras a cherry, ſo called from Ceraſus Ponti, ΚΕΡΑΣΟΥΝΤΙ ΩΝ on the coins of Hadrian and Marcus Aurelius. Lucullus firſt introduced cherries from ceraſus into Italy.

كيس *Kis* Κιστὶς.

Kis is κίστη, ciſta, cheſt, in Arabic, Greek, Latin, and Engliſh.

كيميا

كيميا *Keemeea,* or *Kimia,* Chemiſtry.

كلاه *Kalah* Cawl.

Cawl is ſaid by Johnſon to be of uncertain etymology; in Arabic it means all it does in Engliſh, as a net, or head-dreſs, a cap, or cowl, worn by the Mohammedan derviſes.

لب *Leb* Lip.

لتم *Letem* Lethum.

Letem is the piercing in the throat, or a mortal part, with a ſpear; in Latin, death. The ancients were puzzled to find out the origin of this word, which they ſought where it was not to be found, in their own language, but it is an Arabic word. Priſcian brings it from an old world, leo, that is deleo, quoniam "mors omnia delet." Apuleius Grammaticus

maticus from luo, and feſtus from λήθης with as little ſucceſs.

لشلش *Leslas* Liſtleſs.

Leſlas is ſlow, tardy, lazy, lolling, loitering. "The lazy-lolling ſort of ever liſtleſs loiterers that attend no cauſe, no truſt." The derivation in Johnſon is from liſt, deſire, and leſs, but I prefer the Arabic, and he who does not muſt admire the coincidence.

لعبي *Lubi* Looby.

Lubi in Arabic is a fooliſh ridiculous fellow. Johnſon and Skinner, and Junius are all uncertain how this word is to be derived, whether from lapp, or llabe, or lob.

لقن *Lekн* Λεκάνη.

Lekn is a baſon, or diſh, in Arabic, as in Greek. Amphicrates, the rhetorician, having fled to Tigranes, was requeſted by the Seleucians to be their profeſſor of oratory, upon which he plainly told them, "The diſh will not hold the dolphin."

Δελφῖνα λεκάνη ὀυ χωρεῖ.

See Plutarch in Lucullo.

ليث *Lis* Λις.

Lis in Arabic is a lion, and poetically in Greek. See Heſiod. Aſp. v. 172. Theocr. Idyl. 13. v. 6. Hom. Il. λ. 239.

Lis is the ſame as lus in Hebrew, which ſignified the action of rolling up, and firmly compacting, or kneading any ſtuff or ſubſtance together, as the frame of a lion, ſo called from the ſolid texture of his limbs and bones, which, according

 to

to Galen, are all ſolid. Lib. II. c. 18. Whereas in Greek there is no derivation, but from λιαρὸς, (See Etymol. Magnum.) warm, becauſe the lion is a fiery animal. Ενθερμον ζῶον, which is abſurd, ſince there are other animals ſtill more ſo.

ليمون *Limun* Lemon.

ليمونا *Limuna* Lemon-juice.

Lemon, ſays Johnſon, is from limon, low Latin; and the low Latin from whence? From the Perſian.

لادن *Laden* Ladanum.

Laden is the gum-herb lada.

لاک *Lak* Lake.

Lak is a tincture for dying cloths red.

مادر *Mader* Mother.

مادہ *Madé* Maid.

Madé is Perſian, and means a female.

ماعون *Maun* Maund.

Maun is any kind of houſehold utenſils, as kettles, pots, baſkets, and ſuch like in Arabic.

مام *Mam* Mamma.

This word perfectly agrees with the Cymric Mam, which deſcended to us from the ancient Britons, and ſignifies Mother.

ماند *Maned* Manebat.

Maned, the third perſon ſingular of the imperfect of manden to remain.

نهان کي ماند آن رازي --- --- ---

Nihan kei maned an razi

How could that ſecret remain concealed.

Ode of Hafez, i. l. 8.

مهجور در کلبه احزان از دار و ديار مانده

Mehejur der kulbehe ahzan az dar vu deyar mandeh.

From family and friends remaining, ſeparated in the cottage of care.

Anvar Soheili.

ماهن *Mahin* Mainada.
Meſnada.
Meſnie.
Menial.

Mahin is a domeſtic ſervant in Arabic, from

from whence come the low Latin, the French, and Engliſh, terms for the ſame thing.

مايس *Mayis* Maius.

The month of May. Meninſki. See Father Angelo.

مالنخوليا *Malenkholia* Melancholly.

An Arabic word from the Greek μελαγχολία.

مورد Mured Myrtle.
Mourt.
Myrthe.

مرد است *Merdust* Mortuus eſt.

مردار *Merdar* Merda.

Merda in Latin means filth, dung, ordure; and merdar in Perſian ſignifies impure, dirty, filthy, and is in all probabi-

 lity

lity the ſame word, either carried into Perſia, or brought out of it.

مرمر *Mermer* Marmor.

Mermer is marble in Arabic, and سماق مرمر ſumak marmor is porphyry, or the hardeſt ſpecies of marble.

The Greeks perhaps had their μάρμαρος from the Arabians, and the Latins their marmor from the Greeks.

مست *Mest* Muſt.
Muſtum.

Meſt, one drunk with wine, in Engliſh muſt is new wine.

"About the wine-preſs where ſweet
muſt is pour'd."

MILTON.

زرندان مست پرس

Zerandan mest purs.

Aſk of the drunken crew for the myſtery behind the curtain; of the toping drunkards.

HAFEZ.

متير *Mutir* Mutire.
Mutter.

Mutir in Arabic is repeating often.

مرواريد *Merwarid* Margarite.

Merwarid in Perſian is a pearl found in an oyſter. مرواريد الفاظ Pearls of words.

مشك *Mushk* Muſk.

Muſk of Tartary, muſk of Thibet, a muſk of ſuperior quality; a Perſian word.

Feridun

Feridun was not formed of muſk and ambergris, but juſtice and liberality:

زمشک و زعنبر سرشته نبود

معطا *Mata* Extendit.

From this word in Arabic comes مطية a beaſt of burden that is drawn along, or driven, and ſtretched out, as is a camel, in moving forwards. To ſtale in Engliſh ſignifies the ſame thing, s'étaler, to ſtale, and is ſaid only of a horſe, qui ut urinam reddat, ſe extendit, v. ſtale in Shakſpeare, ubi eſt proſtibulum.

معنى *Meany* Meaning.

Meany in Arabic ſignifies idea, ſenſe, ſignification.

مخزن *Makhazen* Magazine.

Makhazen is a ſhop with drawers, and ſhelves. مخزن الاسرار A repoſitory of ſecrets.

مغناطيس *Myghnatis* Magnet.

In Greek μαγνῆτις. The magnet was ſaid to be firſt found in Magneſia. Plin. 36. 16. Nicander reports that it had its name from Magnes, who firſt found it in Mount Ida.

ملس *Meles* Μέλας.

Meles the mixture of darkneſs and light, the twilight. Μέλας in Greek anſwers to the Arabic word, and means black, dark, obſcure.

ملق *Malakon* Μαλακὸν.

Malakon is amor, blanditiæ, love, ſoothing, flattery; any thing very ſoft, from ملق lævigare complanare. ملخي Milkha means pap for infants, or the ſofteſt food in Arabic, from whence comes the Greek.

مجوسيان

مجوسيان *Mejusian* Magicians.

Mejuſi in Arabic is an adorer of fire, in oppoſition τῷ مسلم or muſulman, the true believer in the Mohammedan faith.

موز *Muz* Muſa.

The plantain-tree is called muſa, of which the moſt remarkable ſorts are muſa paradiſiaca, or plantain, and muſà ſapientum, or banana.

موسا *Musa* Muſe.

A companion; an eaſy agreeable work; monthly pay, in Perſian. The Engliſh word muſe may mean all this, or not, as it ſhall happen.

موسف *Musif* Muſing.

Muſif making melancholy, in Engliſh ſtudying in ſilence.

موسقار *Musykar* Muſician.

موسقي *Musyky* Muſic.

ر م ل ا	*a*	*la*	*mi*	*re.*
م پ ن ب	*b*	*fa*	*be*	*mi.*
د ف ص ج	*c*	*sol*	*fa*	*ut.*

See the whole gamut in Richardſon, under the words در مفصل durri mufuſſil, ſeparate pearls. The Arabians and Perſians have a muſical ſcale, whence the old mode of teaching vocal muſic in Europe, by what is commonly called ſol-fa-ing has been borrowed.

موش *Mush* Mouſe.

کربه شیر است در کرفتن موش
لیک موش است در مصاف پلنک

Kirba sheer ust dur guriften mush;
Lik mush ust dur musaf pulung.

The

The lion is a cat in catching a mouſe;
But the mouſe is a tiger in battle.

See Sadi's Preface to Roſarium Politicum, p. 34.

موميا *Mumiya* Mummy.

Mummy is derived from موم mum wax, which may lead us to the knowledge of the compoſition of a mummy. Mum is both Arabic and Perſian.

مهرا *Mihra* Mira.

Mihra is ſeeing, or he ſees, in Perſian, as mira is in Italian.

ميل *Mil* Mile.

Mil in Arabic is milliare, or an interval of a thouſand paces.

نا *Na* Ne.

Na in Persian is a negative prefixed to verbs, and often incorporated with them. Thus in the sixth verse of the second chapter of St. Matthew's gospel, we have نیستی گم تو نیز also thou, O Bethlehem of Judea; art not small in the kingdom of Juda. گم Gum means abjecta, parva, perdita. The word نیستی is compounded of ن and هستی na and hestey a defective verb, to be, used now and then in a dignified way for buden. The particle ne is employed by Chaucer, and others singly, and by contraction in compound words as n'iste for ne wiste, knew not, singular. The Frankeleines Tale, 11340. Ed. Tyrwhitt. N'isten for ne wisten, plural. 1048. The Squieres Tale. Thus also n'ill for ne will; will not. N' is for ne is, is not, is in the same author,

as

as niſt نيست in Perſian, non eſt.

نا بينا	*Na bina*	No ſight.
نا پروا	*Na perwa*	No fear. peur Sans peur.
نا فزون	*Na fizun*	No money.
ناردين	*Nardin*	Nard.

Nardin is ſpikenard. Spica nardi, a plant, and the oil, or balſam produced from the plant.

نارنج	*Narenj*	Orange.

Aurantium ſic dictum ab aureo colore. The Europcan name comes from the colour. The golden apple, or the fruit of the Heſperides, gets its appellation in Arabic and Perſian, not from its colour, but its ſmell.

ناف *Naf* Nef, nave.

Naf in Perſian means the navel, and the center of a ſhield or boſs ناف سپر; در ناف شہر der naf ſheher is in the center of the city. The nave is the middle of the church. Bernard Bald, in his Commentary on Vitruvius, ſays, that it comes from ναὸς; and Saumaiſe, that it is derived from ναῦς, ναὸς, navis; becauſe the vault of the nave of a church is conſtructed comme le fond d'un navire, like the hold of a ſhip; but this I believe to be all wrong. Nave is umbilicum or navel.

نام *Nam* Name.

نام شما چیست Name ſhuma cheeſt, what is your name.

نر *Ner* Ἀνὴρ.

From ner in Perſian the Greeks have made ἀνὴρ, or vice verſa. Ner ſignifies male, manly, maſculine.

نرکس *Nergis* Narciſſus.

نص *Ness* Neſs.

Elevating, raiſing, placing one thing on another in Arabic. Neſs in Engliſh at the end of towns, means that they are on elevated ſituations projecting like noſes from the face of the country, alſo promontories hanging over the ſea. Totneſs, bob'ſ-neſs, &c. &c.

نعر *Nar* Narr.

Naret are aſſes ſtung by gad-flies. Nar in Arabic means a reſtleſs ſilly fellow,

who

who cannot ſtand ſtill; this is alſo the German ſenſe of the word narr fou à courir les champs, ein halbe narr ſeyn; has its correſponding phraſe in Perſian, نیم سر داشتن to have half a head, to to be half witted, like the ſubjects of King Dambak. I have never ſeen Profeſſor Wahl's book in which he compares the German language with the Eaſtern tongues.

نکسان *Noxun* Noxium.

Noxun is one of father Angelo's words, and muſt have been borrowed from the Latin.

نو *Nu* New.

ماه نو Mahe nu, the new moon; سال نو ſaule nu, the new year.

نوك *Nuk* Nook,

Nuk is a Perſian word ſignifying a point, an edge, an extremity, or tip, a quoin. Dr. Johnſon derives nook from een hoeck.

نولون *Naulun* Naulus.

Naulus is freight in Latin, or money paid for a paſſage over the ſea; the Arabic is preciſely the ſame. Ναῦλον et ναῦλος in Greek means, merces pro vectura. The naulus paid for paſſing the Styx was two oboli. Ariſtophanes Frogs, v. 272.---"Furor eſt poſt omnia perdere naulum." It is madneſs to throw the helve after the hatchet. The French ſay, Il eſt ſi pauvre qu'il n'a pas de quoi paſſer l'eau. See Juvenal, Sat. 8. v. 97.

وال *Wal* Whale.

A whale, a large fiſh in the Danube.

ود *Wedd* Wed.

Love, friendſhip; wiſhing or delighting to do any thing; benevolence, affection, the moſt intimate union or regard in Arabic.

وح *Weh* Way.

اوحا *A wey* Away.

وحا *Weha* Haſte.

A cry uſed to camels; haſte, expedition, in Arabic. We have the ſame word in Engliſh, but with an oppoſite meaning. Woh is the cry of the Stratford carriers to their horſes in order to ſtop them Shakſpeare has uſed it in the

 Two

Two Gentlemen of Verona, p. 211. Steevens's edition, vol. iii.

"There is no woe to his correction."

Read woh, and explain no ſtop, no end to the correction of love, the mighty lord. Johnſon's note ſays, no miſery that can be compared to the miſery of thoſe that love, or to the puniſhment inflicted by love; as if it meant equal to, which I do not believe. If words of the ſame letters mean oppoſite things in the ſame language, as ἄργὸς in Greek, malum in Latin, (See Mr. Knight's Analytical Eſſay, 4to. p. 104.) à fortiori they may in different languages be more likely to have oppoſite ſenſes either by accident or deſign, either from ignorance or wilful perverſion; the caſual coincidence of letters will, it is true, ſometimes form the ſame term in two languages without the ſmalleſt relation of one to the other.

وليه *Weilih* Wily.

Cunning, ſhrewd, in Arabic.

ويل *Weil* Wail.

A misfortune, a wailing, affliction, in Arabic.

وين *Wein* Wine.

وينة *Weinet* Black grapes.

ويوده *Waywadé* Waywode.

Waywode is a governor in Arabic, a prince Palatine. The Poles call the princes of Wallachia and Moldavia, waywodes, conſidering them only as governors of Poliſh provinces, elſewhere they are called hoſpodars.

هال *Hala* Halo.

Halo area circa lunam. Gazophylacium.

هبب *Hebub* Hubbub.

Hubbub, a violent wind raiſing the duſt; from hebou in Arabic, a duſt raiſed and flying in the air. Johnſon ſays, he does not know the etymology of hubbub, unleſs it be from up, up hobnob!

هفت *Heft* Ἑπτὰ.
Septem.
Seven.

هلح *Helia* Helluo.

Helia is a glutton, a greedy wolf, in the Persian language.

هم *Ham* Ἅμα. Together.

همپستر *Hempister* A bolſter fellow, A bed fellow.

The word is compounded of هم hem together, and پستر piſter a pillow, or bolſter.

همزن *Hemézan* Amazon.

Hemezan is a compound word, made up of hemé all, and zen woman. This word was to the Greeks fooliſhneſs, and a ſtumbling block, ſince they looked for it in their own language, where it was not to be found. I owe this Perſian word to Mr. Wilkins. A certain tale relates that the queen of the Amazons was viſited

visited by a beautiful young prince (Alexander) whom ſhe drew towards her with one hand, and puſhed from her with the other, as Hudibras ſays, Cupid does his bow, that is, ſhe received him, in other words, ſuperciliouſly with one eye, and invitingly with the other, altero ad frontem ſublato, altero ad mentum demiſſo ſupercilio.

هنر *Huner* Honor.

Virtue, ſcience, knowledge, honor. هنر پرور Huneri perwer, a cultivator of ſcience, or foſterer of virtue in Persian.

هنری *Henri* Honor.

Henry with the *ye* in Hafez, p. 65. edit. Richardſon, which has not the reſtrictive power of the article, but is merely paragogic,

paragogic, or added to make the laſt ſyl-
lable long, هنرى henri and not هنر

Pirane ser bekun henri nenk u namra.

Old age, time employed in honor, vir-
tue, and probity.

هر *Hur* Huron.

Hur the ſun in Persian; hurron in
Arabic, generous warmth, ingenuus;
hurron, a man of an ingenuous ſpirit.
Gjeuharri Lexic. It is a curious coinci-
dence that Voltaire ſhould have called his
ingenu by the name of *ingenu* in Arabic,
without knowing it, since he tells us
that his hero came from New France, in
North America, de la Huronie.

هويدا *Huveida* Evida
Evident.

Clear, open, manifeſt, conſpicuous.

هيكل *Heikel* Εἴκελος, εἰκὼν.

Heikel is a figure, image, ſtature, reſemblance, as in Greek.

هلا *Hola.*

Hola, an exclamation in Arabic; come then, come near, come along.

ياسمين *Jasmin* Jeſſamine.

Jeſſamin and jaſmin are both Perſian and Arabic. The Arabian jeſſamine is called nyctanthes, becauſe the flowers open in the evening, and fall off, it has been ſaid, the ſucceeding day; but this is only the caſe with ſuch flowers as are immediately under the influence of the ſolar rays. The arbor triſtis, or firſt ſpecies of the nyctanthes, the pariaticu of the Bramins, grows naturally in the ſands

of

of Ceylon, and to the height of eighteen feet.

ید *Yed* Aid.

Yed from יד in Hebrew hand, means aſſiſtance, help, &c. in Arabic. Johnſon derives aie from adjutare.

یخ *Yekh* Ice.

یخچه *Yekhché* Ice-ſtone, or hail.

A thaw is prettily deſcribed in the بہار دانش Behar Danuſh, or Spring of Knowledge, of Einaiut Oolla, tranſlated by Dow, and much better by Mr. Scot. Waters liberated from confinement by the influence of the ſun, ran to the cypreſs to relate the tale of their captivity. Britiſh Muſeum, Coll. Hamilton, Plut. xxxvi. 5564. The ſame author compares the brightneſs

brightneſs of ice to the silver of fiſh, that is, to its ſcales, which ſhine like silver سيم ماهي ſeemi mahi. Hail-ſtorms are not common in hot countries. During a fall of hail at Maſulipatam, the inhabitants gathered it up in their hands, but ſoon threw it away again, crying out that it burnt them; and true enough,

"---------- The parching air
Burns frore, and cold performs th' effect
of fire."

MILTON.

"------ --- penetrabile frigus adurit."

VIRGIL.

In Arabic hail-ſtones are called the berries of a cloud, حباب ترم hybab term.

يواقيت *Yaukit* Hyacinthus.

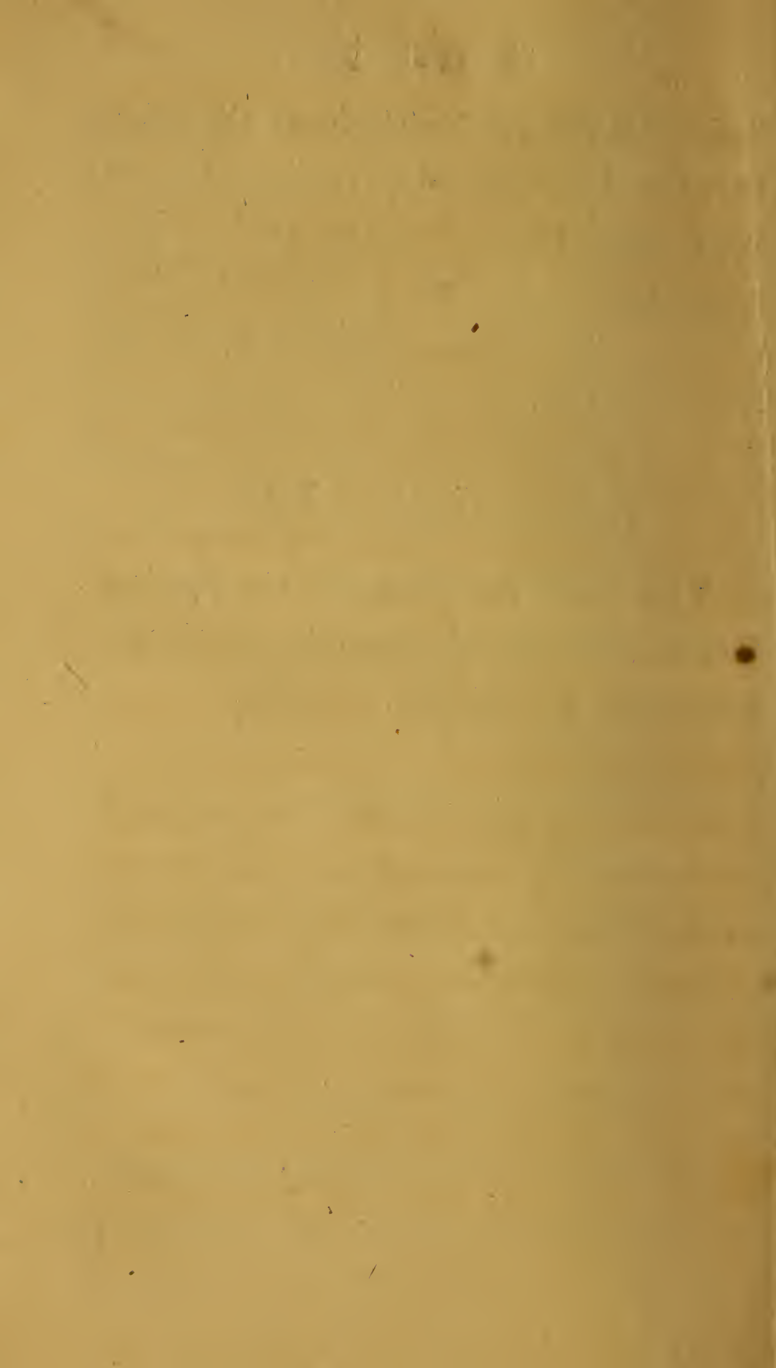
Yuakit is a Perſian word, denominating various gems, when uſed abſolutely, it

it ſignifies the red hyacinth, or the ruby, to pour يواقيت الصبا rubinos of red wine upon topazes of the field. The nymphs of Paradiſe are compared to Hyacinths. See Wilmet's Dictionary of the Koran, p. 820.

يوغ *Yugh* Yoke.

This word runs through the Perſian, Greek, Latin, Dutch, Engliſh, and Saxon, languages, &c. &c. &c.

APPENDIX.



APPENDIX.

ابركابا *Aberkakiya* Ἀβαρκνᾷ.

ابرق Abark, a rope of different coloured hairs. Ἀβαρκνᾷ in Hefychius, is explained by κομᾷ comam nutrit, according to the fenfe in which the Macedonians ufe ἀβαρκνᾷ. Aberkakiya in Perfian means a fpider's web, and to a large cob-web a bufhy head of hair may be compared. Ariftotle ufes ταῖς θριξὶν or hairs for the threads of a fpider, p. 578, vol. I. fol. ed. 1590. Lugduni, and Xenophon in Sympos. Ipfæ etiam τρίχες dicuntur κομᾶν in Philoftratus Epift. 25. Lycurgus's foldiers had a red

coat, a brazen ſhield, and a thick head of hair, which made the handſome more beautiful, and the ugly more terrible. Xen. Spartan Republick, p. 686. fol. 1624. Plutarch. Apothth.

ارك *Ark, Erk,* Arx.

Arok or erk, a caſtle and its interior parts in Arabic; the name of a caſtle in Siphanto or Siphno.

اسقية *Askiyet* Skies.

Aſkiyet in Arabic means watery clouds, from which our words ſky and ſkies have probably been taken. Skies in Engliſh, as in Arabic, ſignify the weather and the climate. We have in the Tempeſt, p. 121. ed. Stevens, vol. iii.

> The queen o' the ſky,
> Whoſe watery arch, and meſſenger
> am I.

اسلنه

اسکنه *Iskené* Ισχιον.
Iſch-bone.

Iſkené in Perſian is the thigh bone, and ἴσχιον in Greek is the ſame word, from which iſch-bone, that is the bone next the hip, called edge-bone, each-bone, &c. &c.

البادي اظلم *Albadi azlem*.

Albadi azlem. The author of miſchief or evil in Perſian. See p. 4.

اسکله *Iskelé* Echelle.

Echelles a ſea port in the Levant, ſo called by the Turks. Iſkelé is a port, or pier, built on piles in the Levant, hence echelle for a port, or harbour. Baron de Tot's Travels, p. 365.

Iſkelé is from ſcala, or ſteps on a pier for the eaſe of landing and embarking. See Ancient Geography D'Anville, p. 201, ed. 1791.

اسفناج *Isfinaj* Spinage.

Spinage was introduced into this country (Spinacia oleracea) in the year 1568, but it is not known, ſay the herbaliſts, from what country it was brought. The name, however, now tells the country.

اشوس *Eshwes* Aſkew.

Eſhwes is a perſon that ſquints, and does not look ſtrait, in Arabic.

اصطبل *Astabul* A ftable.

Aftabul is Arabic, and borrowed from σταϐλίον in barbarous Greek. Vide Meurfii Gloffar. Græco-barbar.

اغلا *Igla* Higgle.
Haggle.

Igla means in Arabic, making dear, raifing the price, buying dear, felling dear, ftanding out for a better price.

اگر *Eger* Γὰρ.

For, if, forafmuch as, in Perfian. The word is frequently contracted into گر ger, in which form it perfectly agrees with the Greek.

آن *An* An.

The pronoun an has the effect of the definite article in Perſian آن گل an gul, the particular roſe. آن باد نیمروز an bade nimruz the noon day wind, whence comes the Italian word inbatto. The Koraun is called المصحف almuſhef, the book, by way of eminence.

آناغالس *Anagallis.*

Anagallis. Pimpernel in Perſian.

انز *Ens* Lens.

A lens, or glaſs ſpherically convex on both ſides in Perſian.

اورچین *Awurchin* Urchin.

Urchin in Perſian is a ſnail-ſtaircaſe, ſcala lumaca, ſcala-cochlea; applied by us to an animal that retires within himſelf.

بابا *Baba* Papa.

پاپا *Papa* Father.

باسن *Basun* Baſon.

Baſun is Hinduwee.

بز *Bezz* Byſſus.

Bezz in Arabic is in Hebrew בוץ fine linen, or a rich garment.

برقوق *Bricock* Apricot.

An apricot or bad yellow plum in Perſian.

بشنج *Bishinj* Buſineſs.

Biſhinj buſineſs, employment, ſtudy, in Perſian.

بلبوس *Bulbus* Bulbus.
Wild onion.

بيع *Beia* Buying,
Selling.

بيع كردن Beia kurden, to traffic.
بيعت دادن to ſhake hands on an agreement made; to make ſtipulation. Arabic.

بست *Best* Faſt.

Beſt is, he bound, in Perſian. در بستہ کردن To make the door faſt. We have our word from the German feſt halten, faire ferme, to make faſt, and the German from the Perſian, or vice verſa ſis.

پور *Pur* Porus.

Pur, a king in the dialect of Hindoſtan; whence the name King Porus, who was defeated by Alexander. شاہپور Shapor, the ſon of a king.

پیشار *Pishar.*

Water ſhewn to a doctor.

پیک *Peik* Page.

Peik, a footman, a meſſenger, attendant in Perſian.

تدك *Tedac* Pſittacus.

Pſittacus Eois ales mihi miſſus ab Indis.
Ovid.

Vide Ælian. de Anim. l. xiii. c. 18.

Tedac ſhould be written with a ſa ث and pronounced ſedac, ſethac, Sittacus. See Reland.

توج or توتكى *Tutegi* or *Tuj* Tutenag.

Tutegi is a coin once current, and tuj is copper. Tutenag is an ore of zinc containing from 60 to 90 parts in a hundred of zinc, the remainder iron, and ſome clay. Quære, If there be a connection between theſe words in Perſian, and tutenag?

ثعلب *Saleb* Salop (a root).

Likewiſe called ثعلب مصري ſaleb Miſre, the ſalep of Egypt.

جل *Gel* Gelid.

جل پاش Gel *or* jul paſh, a ſprinkler of water in Hinduwee.

Perfundit gelida --- ---

Hor. Sat. 11. 7. 91.

Dedecus hoc ſumta diſſimulagit aqua.

Ovid.

The Perſians ſay, دست باب رساندن deſt baub reſaunden; ventrem exonerare vel ſi ita dicam, poſtlavare, manum ad aquam ferre.

جماعت وتد *Jema-ati wited* Wittena-gemot.

Jema-ati wited, is an aſſembly of the chiefs of a nation; جماعت يهود a ſynagogue of Jews. Wited in Arabic is a peg driven or fixed in a wall, keeping the building together like a cramp. " And I will faſten him as a nail (יתד itad) in a ſure place; and they ſhall hang upon him all the glory of his father's houſe." Iſaiah, ch. xxii. v. 23. وتد In Arabic is firmiter impegit palum.

In the Koraun, Pharoah is called the lord and maſter of the nails, Sur. 38. 11. and 89. 3. The nails, that is, the nobles, or pegs, which bind the building together. See Harmer, vol. i. p. 191.

Wittena-gemot, that is properly wited-gemot, was an aſſembly of the whole nation in Saxon times. See Black-

Blackſtone's Comment. vol. i. 405. The two words that compoſe the Saxon term are Arabic, and have no nun in them, and were there a nunnation, it would make witedon, not witena, ſince dâl is a radical, and cannot be diſpenſed with.

خات *Khaut* A Kite.

خاتيه Khatiyé Perſian for an eagle.

خملة *Chamlet*

In the head of a bill drawn up by Edward VI. with his own hand, 1551, (though it never became a law) no one worth leſs than 200 or 20*l.* in living certain, might wear chamblet.

در *Der* Θὺρα, Door.

Deru'l'khelafat, the gate or palace of the khalifs; zebani deri, the language of the

the court. Thus in Xenophon we read, ἴοντες ἐπὶ τὰς θύρας, or the king's gate, the porte, as in Eſther, ch. iv. v. 2.

زنار *Zonar* Zona.

A belt in Arabic worn round the middle by the eaſtern Jews and Chriſtians to diſtinguiſh them from the Mahommedans, by order of Khalif Motawekkel, A. D. 859. The Perſian Magi alſo wear it.

زواس *Zivas* Ζεὺς.

Ζεὺς is the Perſian name for Jupiter. See Lexicon Perſicum Golii.

سبت *Sabbat* Sabbath.

This word the Perſians, no doubt, received from the Hebrews at a very early period, and not by the medium of the

Arabic,

Arabic, which might, at firſt ſight, appear to be the caſe. It is common to many languages, as well European as Aſiatic; but all confeſſedly borrow it from the Hebrew. The Arabs likewiſe ſay يوم السبت yum us ſabbat, the ſabbath day.

ستراب *Sitrab* Σατράπης.

Σατράπης is a Perſian word now obſolete. See Heſychius and Reland, p. 233. Diſſert. viii.

سمندر *Samander* Salamander.

In Arabic and Perſian.

سقمونيا *Scamonea* Scammony.

In Perſian and Arabic.

سنا *Sena* Sena (a tree).

In Arabic.

طاوس *Taus* Ταὼς.

In Chaldee טוס. Taus in Persian is a peacock. Ælian ſays the peacocks came from the Eaſt, and of courſe their name with them. Samos abounded with theſe birds, which were brought hither, where Juno was principally worſhipped. Æl. de Animal, c. 21. lib. v.

فيل *Feel* Elephant.

Phil, alphil, auphin, dauphin. See Twiſs on Cheſs.

قميص *Kamees* Chemiſe, FR.

This word, which is Arabic, is, without doubt, the original of the Italian

camicia,

camicia, whence the French had their *chemise,* a *shirt* or *shift.* *Camice* in Italian, is a *priest's white garment.* In low Latin we find *camisia,* a *surplice, shirt,* or *shift.*

كيراس *Kiras* Kirſche.

Kirſche in German is the Arabic word. Kirſche waſſer, cherry brandy.

كو *Ku* Who.

كو Is compounded of ك او which makes the Engliſh *who* of the Persian relative pronoun.

Vide Hinckelmannium Lectori Benevolo before his edition of the Koraun, Ham-

burg, 1694, where there are ſome words not in this tract, as,

عال Ala, alere.

ارس Araſa, arare, ariſh.

نوت Naut, nauta.

Sempt ſemita à سمت unde *Zenith*

سكين Siccin, ſica culter.

Taurus, thoor, ثور

Iteſſera اتسر luſit alea.

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Additions

Additions and Corrections.

اسطرك *Istorak* Storax.

Since ſtorax is brought from the Eaſt, the name which it bears came with it. The word is Arabic.

اسفنج *Isfunj* Sponge.

Îsfunj is an Arabic word.

انجام *Enjam* End.

درود بي انجام Dured bi enjam, ſalutations without end. Perſian.

تحقيقات *Tehkikat* Tickets.

Tehkikat are truths, certainties. Things that have marks upon them are ſaid to be ticketed, that they may not be miſtaken. The French bring their etiquette from eſt hic quæſtio, not being acquainted with this Arabic plural. تحقيقت is truth in the ſingular.

جان *Jaun* John.

This word is uſed by the natives as a ſubſtitute for the Engliſh Chriſtian name, which purpoſe it anſwers exceedingly well. The original ſignification of the word is, a ſoul.

جلاب *Julab* Julep.

Julep is a mixture of water and ſyrup جلاب شكرين julab ſhekrein, ſugared julep in Perſian.

حيوان *Heywan* Hyæna.
ὕαινα.

An animal, a brute.

خيك *Khyk* Keg.

Khyk in Perſian is a bottle-bag, or hide.

دغل *Deghl* Dingle.

Deghl, like dingle, means a hollow place to lurk in. Arabic.

رطم *Retm* Rutting.

Retm in Arabic is coiens. رطون lean camels, becauſe all animals are lean poſt coitum.

ضزن *Zezen* Seizing.

Snatching a thing out of another's hand, and taking it away forcibly. Arabic.

طخطخة *Takhtekhet* Tacked together.

Takhtekhet in Arabic is equally joining one another.

غنك *Ghunk* Junk.

Ghunk is a ſtrong piece of hard wood in Perſian. In Engliſh a Chineſe veſſel, and an end of old rope.

گورنر *Guvernor* Governor.

کونسل *Counsil* Council.

کمپنی *Kumpanee* Company.

Theſe three words have been introduced by the Engliſh into the various countries of the Eaſt where they have factories.

لد *Lud* Loud.

Lud or lodd, in Englifh loud, is noify in altercation, or legal difpute.

لوچ *Luj* Louche.

Luj in Perfian is fquint-eyed. The French fay louche, and in Latin lufcus means blind of one eye. The order is Perfian, Latin, and French.

مستر *Mister* Mafter.

This is likewife an Englifh word ufed before proper names, which the natives of the Eaft Indies have adopted.

Page xii Preface, *for* Stevens, *read* Steevens.

xiii *for* נצא *read* נצא.

3. line 14. Moorhata is foolifhnefs in Sanfcreet, and in Greek μωρότης.

Page 9.

Page 9. Add after οἰκογένης,

———ὅδε νήπιος ᾧ ἐνὶ οἰκῷ.

The Copts, a ſect of Chriſtians, ſo called from Jacob al Bardaï, an apoſtle of the Eutychians; firſt Jacobites, then Cobites or Copts.

29. line 10. *for* τε *read* δέ.

26. Hughues *read* Hugues.

41. *for* ﻟﺐ *read* ﻟ. See p. 107.

42. *read* — — μ' ῶ τᾶν.

45. Aciſculus. See Morell, Aſciſculus, from the Aſcia, in the coins of the Valeria family.

50. *read* — ιος — — — λας.

Dele the full ſtop after οἱ

67. Subipſum *read* ſub ipſum.

17. 18. *read* 18. 17.

72. laſt line. Conſult the Bhagvat Geeta for the nine gates of the body.

Page 97. Consult p. lxxi. vol. i. Leland's Collectanea, for a brick found in Mark Lane, on which is Hercules driving a fox girt with fire-brands into the standing corn. The brick is in the British Museum.

115. Dele ii after Carmen.

116. *For* v. 34, *read* v. 341.

127. *For* v. 761, *read* v. 762.

135. See Dr. Combe, Num. Vet. pl. 66. and pl. 25. No. iv.

Line 12. Dele the comma after Ἐγὼ.

Line 17. *read* cantio.

143. line 3. *read* Κόρκυρα.

146. *read* Festus.

155. *read* Lævigare, with a comma.

160. *read* European,

161. *read* Umbillicus.

Page 178.

Page 173. line 6. *for* ail *read* aid.
178. *read* Apopth.
180. *read* Straight.
187. ------- *read* --- vit *for* git.

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Apricock is right, and not apricot, as it is generally written, and ſometimes pronounced.

SECOND APPENDIX.

افسانوس *Ofsanus* Oceanus.

The Ocean Hercules ſays, τὸν δε πόταμον ἀρχαιότατον ὄνομα σχεῖν Ωκεάνην. Vid. Diod. Sic. p. 22. note.

الدعا *Eddua* Adieu, farewell.

The concluſion of an Arabic letter is الباقى الدعا elbaki eddua, may all the reſt be well. Farewell.

ام *Am* I am, ENGLISH.
اي Ει 'Εἰμὶ,
'Εἶ, GR.

اهل *Ahl* All, A.

The people, or inhabitants. قلعه اهلى Calati ehli, all the inhabitants of the caſtle. The garriſon. Ehlu'l'dar, all of the houſe; ehlu'l'kebur, all of the grave.

اي *Ei* Ay.

Certainly, yes indeed.

بابل *Babil* Babylon.

A houſe of ill fame. Bordello, hence Babylon the whore.

بانو *Banu* Βάνα.

A princeſs, lady, woman. The Greeks derive *βανα* from *βαίνω*. And Bochart from בנה ædificavit. نرکس بانوي شهلا چشم Nerkis banui ſhehla cheſhm, the lady Narciſſa with black eyes.

بيسيما *Bisima* Biſſon.

Blind, without ſight. Skinner, Shakſpeare.

توما *Tuma* Thoma.

Cæterum toto oriente nomen תאם uſitatum, Syriacè *tomo* ſonat, unde Thomas Græcis formatum eſt nomen, quod vernaculo illorum ſermone redditur, *δίδυμος* Latine gemellus, ut omnibus eſt notiſſimum.

mum. Akerblad, p. 21; de Inſcriptione Phœnicia Oxonienſi, p. 21; Pariſiis, 1802.

جلا *Jela* Jelly.
Clear.

حق *Hekk* Aecht.
True.

حق *Hukk* Huckle-bone.
Coxendix.

Hollow, in the middle of a bone.

حك *Hack* Hacking.
Fricuit Rubbing.
Scabit Scraping.
Rasit Chopping.

حمي *Hmai*

حامی *Hami* Ami.

Friend and protector, hami din Muhammed Bengal rupee. Defender of the faith.

حولی *Hawli* Hall.
Court.
Area.

خات *Khat* Kite.

In prædam ſe dimiſit accipiter milvus. See Kennicot, in Pſalm 74---19, and Michaelis in Lexico Hebræo, voce תות.

درودگر *Durudger* Drudger.

A labourer in mean offices, a carpenter, and hard working man.

دستار *Dustar*

دستار *Dustar* Dufter.

A cloth ufed in rubbing furniture, &c. Alfo a table cloth.

ده *Deh* Δέκα.

Ten.

دیش *Dis* Dis, A.

Invincible hatred. Dis diis invifus, "invifus cœleftibus," ὅν τε στυγέουσι Θεοίπερ, Whom the gods themfelves deteft.

سرنامه *Sernamé* Sirname.

A title at the beginning of a letter, given to the perfon addreffed.

سگالش *Sigalish*

سكالش *Sigalish* Σιγαλοεις.

Thought, contrivance, invention, device. Ἔιματα σιγαλόεντα. Hom. Curiously wrought garments. Vide Hesych.

شت دار *Shut dar* Shut door.

شمراغ *Shamrach* Shamroc.

A date-branch divided into fingers, or dactyls, a mountain with two or more forks; represented by the Irish under the figure of a three-leaved plant. Here is a proof of Arabic's being found in the Irish language, as well as Phœnician; and Sanscrit in the word Ogham.

صرع *Sera* Sera, A.
Italian evening.

The part of the day from noon to ſun-ſet.

صوفا *Sofa* Sofa.

A well-known reclining ſeat.

ضرب *Zerb* Drub.

The pronunciation of this word makes it the ſame as our drub, to beat. ضرب اياك he beat you, or drubbed you. Dad ض is ſounded *dh, dd,* or *dz, ds.* ضرب قلف drub kelp, beat the dog, *i. e.* the Chriſtian, or uncircumciſed dog. ضرب Is of the third conjugation, and

and conveys the idea of a reciprocal action, used actively, it is بولس. ضارب. بطرس Paul beat Peter, or drubbed Peter. George the Second, who did not understand the Gazette, which spoke of Sir Edward Hawke having given the French a good drubbing, asked Lord Chesterfield what it meant, upon which his lordship referred his majesty to the Duke of Bedford, who, at that moment, was coming into the drawing room, and knew from sad experience the full extent of the term.

علل *Alel* Ail.

Alel, disease. Alil, a sick person.

فطس *Fetes* Fetiche.

A glaſs-bead, or any thing of the ſort, with which men or animals are faſcinated. Fetiche is an idol, ſuch as the people of Guinea or the Iſſinois worſhip. See Dapper, and a voyage to the kingdom of Iſſiny, by a Jacobin. Dict. de Trevoux.

قميص *Camis* Shirt.

Camicia. Vide Rouſſeau's Perſian Vocabulary.

قوار *Kuad*

قوّاد *Kuad* Alcayde.

A Spaniſh governor.

گاز *Kiz* Sciſſors.
Cizars.

گاز Shears, ſciſſor, or nearer to the Arabic cizars.

کجا *Kuja* Cujas.

Where? whither? کجا يى Where are you? Kuja comes from keh what, and جا cujus in Latin is ſaid of the perſon. Cujatis unde ſit, ſignificat.

 کرا *or* کری

كرا or كري *Keri* Κάρος.

Κάρος in Greek is ſomnolency, lethargy, as in Arabic.

—— Κάρος δέ μιν ἀμφεκάλυψε.
Apoll. Rhod. lib. 11. v. 203.

Ἐν κάρῳ κειμένοι καὶ ὕπνῳ.
Strabo, p. 511. fol.

كعب *Cab* Cube.
Κύβος Teſſera.

Caaba the ſquare temple at Mecca, hence a geometrical cube.

كف *Keff* Cuff.

A hand, the palm, hence a flap, or blow with it. The voluptuous Perſians ſay, Gul der ber u mye ber kuf, u maſh-
uka

uka bekamuſt; A roſe in the boſom, wine in the hand, and a miſtreſs to my deſire.

كفالت *Kefalet* Κεφαλή.

Kefalet is from kefal a ſponſor, ſecurity, a principal or head of an affair, who anſwers for the conſequence of an event. See Wilmet; and قيفال kyfal, the cephalic vein, in Meninſki.

مردكي *Mordecai*

مردك A little man, a diminutive of مرد a man.

محلب *Mehleb* Mahaleb.

A ſpecies of grain like cherry-ſtones in Azerbijan in Armenia. The Mahaleb

leb cherry tree is an inhabitant of the South of France, and of it furniture is made to imitate roſe-wood.

ميان	*Myan*	Moyen, Mean.
نون	*Nun*	νην GR. Now.
وادالكبير	*Wadilkebir*	Guadalquivir.

The great river Bætis, now the Guadalquivir, riſes in New Caſtile, falls into the Gulph of Cadiz, near St. Lucar, by a mouth about a league broad, but choaked with ſand. The direct line from its head to its mouth is twenty-two miles and

and a half, and its courſe about two hundred and ſeventy.

> "Decorent vireta Bætin,
> Tagus intumeſcat auro."
> Claudian, p. 160. Ed. Var.

وبيل *Webil* Weevil.

A beetle uſed by bleachers of linen, and waſher women.

وجي *Vejih* Wedge.

Thick, cloſe-compacted.

وحد *Vehed* Void.

Sole, unique, ſeparated, ſolitary.

وغى *Veghi* Vague.

A rumour of uncertain news.

وقد *Wekid* Wicked.

Deliberation, thought, ſtudy to do what one is deſirous, or ſolicitous about, with a bad deſign.

وني *Wané* Waned.

Torpuit languitque---He waned and languiſhed. See Wilmet's Dictionary of the Koran. This comes to us from the Arabic through the Saxon.

وير *Wir* Vir.

A friend, reaſon, recollection, intel-lect. An old word in Perſian.

هجا *Huja* Huge.

High, great, violent.

هكع *Huka* Hiccough.

Huka, a cough; hicket; hoquet, in French; hick, in Flemiſh. Words made from the ſound of the convulſion in the ſtomach.

لا اله الا الله
محمد رسول الله المروه
المغفوره حل يجه
بنت الحاج كبير ابود
اكرااغ سنه تسعه
و تسعون و مايه و الف
١١٩٩
فا نحسه

Interpretatio Latine verbum verbo.

Non eſt Deus niſi Deus
Muhammed eſt Dei legatus
Silices albicantes condonationis
Terendo advenit mulier
Ædem magnam, velut rupes
Duraturam

Duraturam, anno ineunte
Undecies centeſimo nono
Et nonageſimo, 1199.

Translation.

There is no God but God,
Mahomet is ſent by God.

A woman has trod the flinty path of forgiveneſs, and viſited the great houſe, that endures like the rocks which ſurround it, in the beginning of the year one thouſand one hundred and ninety nine.

This inſcription is copied from a ſmall column lately brought from Egypt, now in the poſſeſſion of Sir Joſeph Banks. The type of the Arabic is very elegant, and top of the pillar, or columella, which is of Parian marble, enriched with ſome elegant antique foliage.

المروة

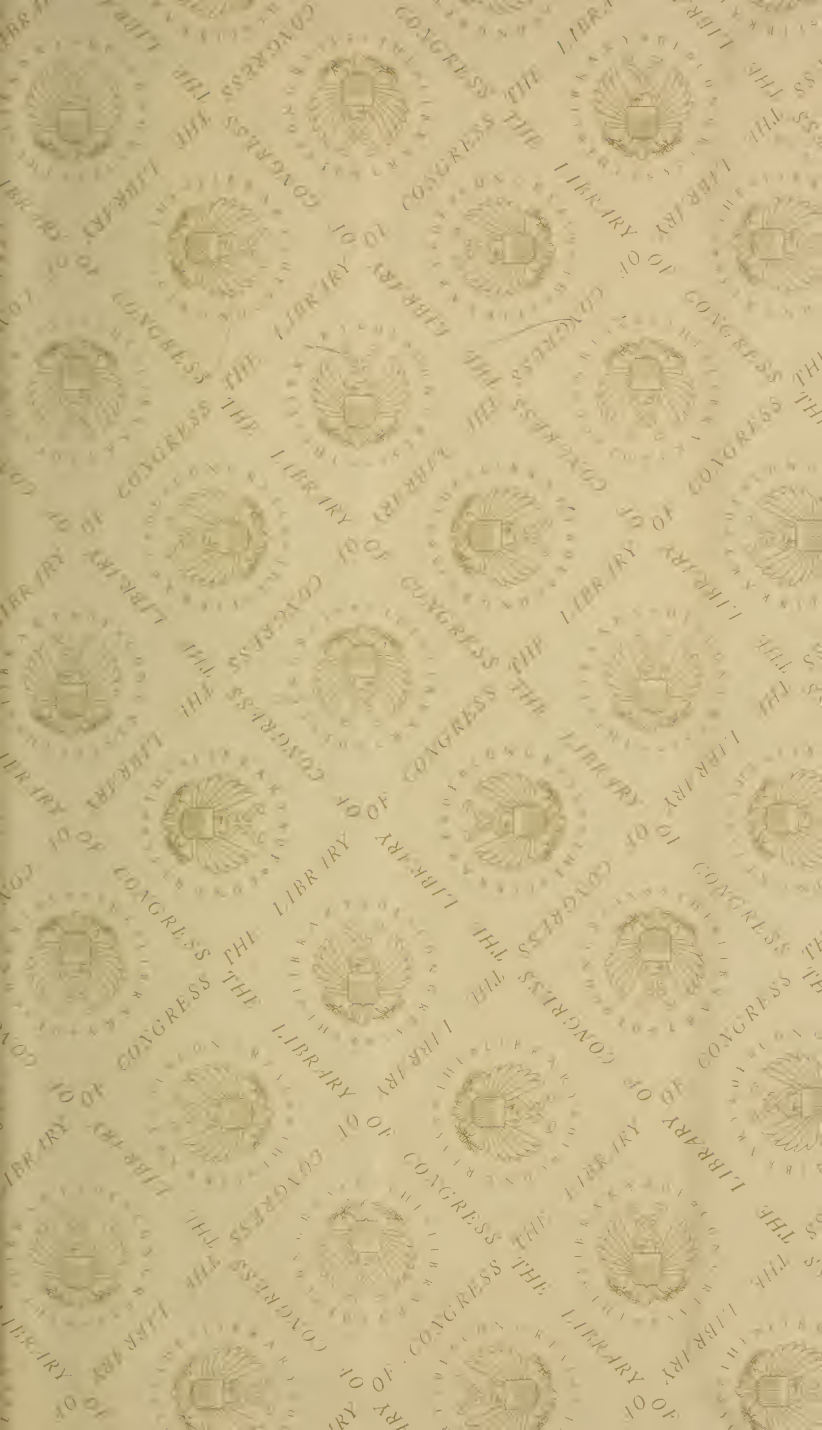
المروة Almerwet. There is no type to print this word, and ſome others exactly as they are on the ſtone; it means, however, the ſhining, or poliſhed flints of the holy mountain, which have acquired the epithet from the brightneſs given them by the inceſſant treading of the pilgrims between this mountain and the mountain of Sapha, in the road to Mecca.

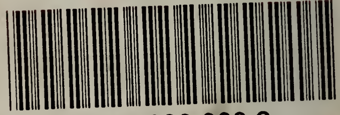
The date is both in letters and figures, and when the Era of the Hejira is added to it, and the difference between lunar years and ſolar accounted for, the monument will appear to have been but very lately erected.

Had there been no inſcription, or had the word banat, filia, or daughter, been illegible on this monument, it would have been ſufficieotly clear that it was intended for a woman, becauſe it has no turban, which always appears on the grave-ſtones of the Turks. The inſcription is not twenty years old, but the marble and the flowers round the head of the column are antique. The town of Mecca, or as it is written on a coin of Meſrur in the margin, in the name of God this coin was ſtruck ببكة Beccæ, A. 209. Chr. 824. Vid. Alder. l. c. Num. 84.

FINIS.






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